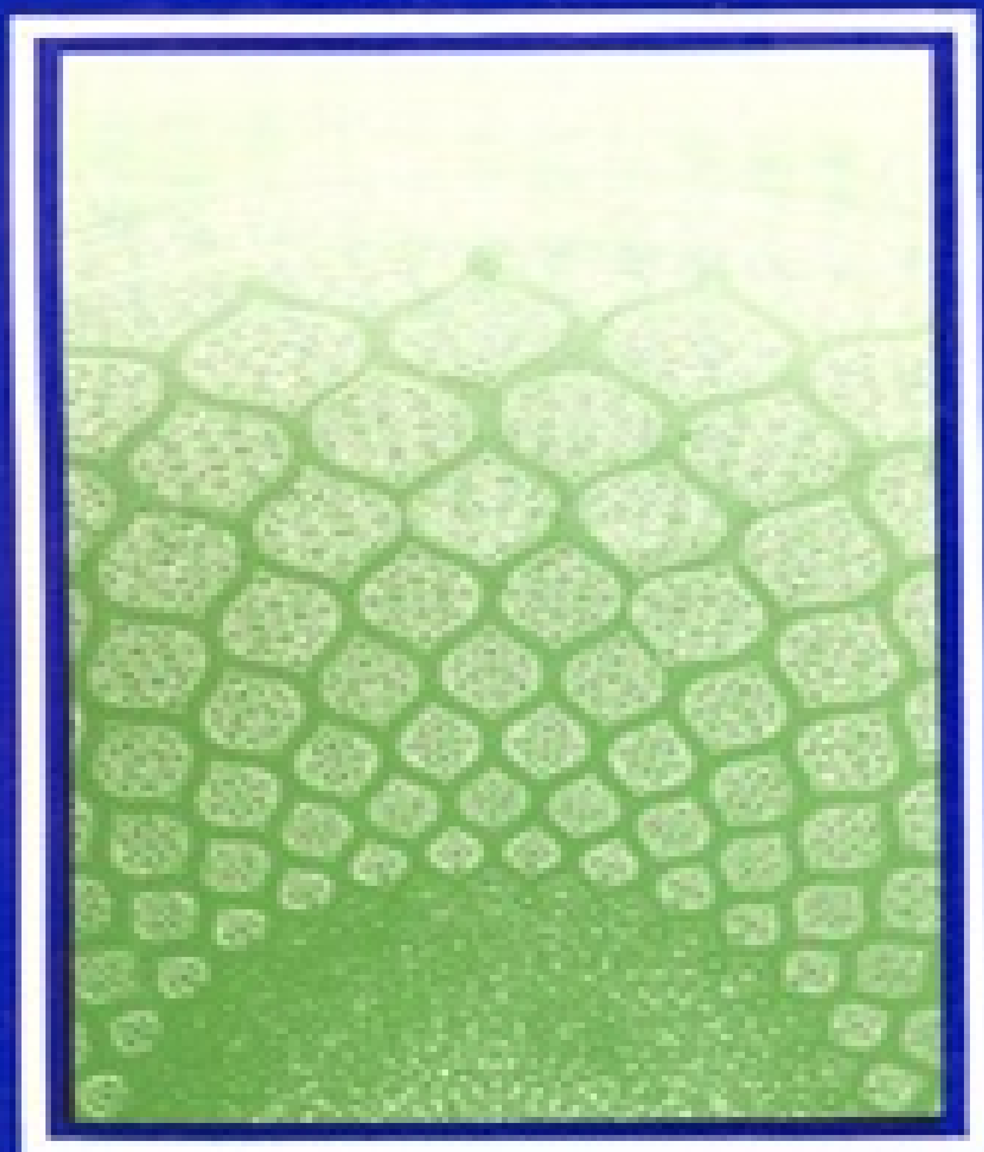
SALAAT

The Mode of Divine Proximity And Recognition



By : Mohmmad Biabani Oskooei

Translator : S.S.H.Razavi

بسم الله الرحمن الرحیم

SALAAT THE MODE OF DIVINE PROXIMITY AND RECOGNITION

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BY: MOHAMMAD BIABANI OSKOOEI

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IN THE NAME OF ALLAH

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PREFACE

,Ameerul Momineen Ali Ibn Abi Talib (a.s.) says

Had the one who prays known how the majesty of Allah encompasses him, he would“ ”.never have liked to raise his head from prostration

(Khesaal, vol. ۲, p. ۶۳۲)

Respected readers, this booklet in your hands, highlights the reality and importance of Salaat , which is based on the booklet of “Ghaayatul Muna wa Me’raajul Qurb wal leqaa”, compiled by the great scholar and jurist, Ayatullah al-Uzma Mirza Mahdi .(Isfahaani (d.۱۳۶۵ A.H.) (Allah’s mercy be on him

Among the main pillars of the Mashshad Religious School (Hauz-e-Ilmiyyah) at Mashshad Muqaddas, Ayatullah Isfahaani (Allah’s mercy be on him) did a great service to the Islamic society by striving hard to enliven the knowledge and sciences of the Holy Quran and Ahle Bait (a.s.) and training highly pious and knowledgeable students. May Allah raise him along with his Prophets (peace be upon them) and the .(infallible Imams (peace be upon them

It is worth mentioning that the original Arabic text of this booklet was printed ,along with some other articles, without any editing and proof reading. Recently our knowledgeable friend, Mr. Afzal Qahermaani Miyaanji, took the trouble of .editing and proof reading the original

We hope that this humble offering is well received by our readers, and is worthy of .(.acceptance in the service of our beloved master, Imam-e-Zamana (a.t.f.s

THE IMPORTANCE OF SALAAT AND MEETING ALLAH

The highest aim and goal of the divine scholars and those who tread the path of worship is the meeting with Allah and vision of the divine, a meeting which can neither be expressed in words nor penned on paper. For, a vision of the divine is the work of Allah Himself. And the work of Allah, like His Being, does not have any method

(kaifiyyah) like other mortals, and therefore it cannot be expressed. He introduced Himself to His servants and manifested His Own Self on their hearts. By setting aside the veils of negligence and forgetfulness, ignorance, disobedience, immorality, evil ethics, etc. a person prepares his heart to receive this divine

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manifestation. Purity of heart and sincerity in intention illuminates the divine light further and becomes the cause for the servant to achieve great heights in the field of .divine recognition and reach his ultimate goal i.e. meeting with Allah

,Imam Zainul Aabedeen (a.s.) invokes

O Allah! Make us tread the path that leads to Your meeting, and make us travel on“ the road that is nearest to You… attach us with those servants of Yours who are in haste to reach You. Those who incessantly knock on Your door, and worship only You in the night…You have fulfilled their desire by allowing them Your meeting, and You have filled their hearts with Your love, and have quenched their thirst with Your pure drink. Thus, because of You, they enjoyed the taste of Your

supplications (munaajaat) and have achieved their farthest aims (i.e.Allah)… Then only You, O Allah, are my aim. And my being awake and up in the nights is only because of You and not for anybody else. Your meeting is my love and Your sight, my ”.desire. Your vision is my only need

(Behaarul Anwaar, vol. ۹۴, p. ۱۴۸)

,In another supplication, the same Imam (a.s.) pleads

Nothing can quench my thirst but Your attachment, and nothing can extinguish my burning desire but Your meeting. And nothing can extinguish my craving for you except seeing Your face (wajh) , and my restlessness cannot be done away with but by gaining proximity to You…and My sorrow cannot be dispelled except by being near ”.to You

(Behaarul Anwaar, vol. ۹۴, p. ۱۵۰)

,Imam Baqer (a.s.) declares

,Then surely the Messenger of Allah (s.a.w.a.) is the gate of Allah“

without whom He cannot be approached. He (s.a.w.a.) is the path, if

.(somebody walks on it, will lead to Allah (Mighty and Glorified be He

After him, the same applied for Ameerul Momeneen (a.s.) and the Imams

"...a.s.) following him, one after the other)

(Al-Kafi, vol.١, p. ١٩٨)

,In a Hadith-e-Qudsi, Allah the Almighty declares

O AHMAD! PIETY (WARA') OPENS THE DOORS OF WORSHIP FOR A WORSHIPPER." THEN THROUGH IT, HE IS HONORED IN THE EYES OF THE PEOPLE AND GAINS ".(ATTACHMENT WITH ALLAH (MIGHTY AND GLORIFIED BE HE

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(Behaarul Anwaar, vol. ٧٧, p. ٢٧)

The aforementioned traditions have discussed about meeting, uniting and vision

of Allah that leads to the contentment and softening of the heart. According to Imam Baqer (a.s.), treading the path of the Holy Prophet (s.a.w.a.) and his Ahle

.Bait (a.s.) is the cause of this meeting, uniting and vision

Therefore, this status cannot be achieved but by following the course charted out by the Messenger of Allah (s.a.w.a.) and through the master ship of his infallible progeny (a.s.). Hence, whoever intends to undertake the journey of the levels and stages of recognition and to reach to its highest grade i.e. meeting and seeing the Truth and finding His Lord, he must fasten on to the Holy Prophet (s.a.w.a.) and his Ahle Bait (a.s.). He should see to it that his deed conforms to the divine commands {which are the medium for following the Holy Prophet (s.a.w.a.) and Ahle Bait (a.s.)} and should not take a single step without their permission. If he fails to do so, he will never be able to reach to his destination. And if he is teadfast in this path, Allah the Almighty will fulfil His promise and grant him his desire. Evidently, as the manifestation and recognition of Allah increases, humility, modesty, obedience, gratitude, remembrance, attention, glorification, praising, etc. in the service of his Lord and God also increases. His compliance and submission to the divine laws increases and he performs all his actions sincerely and purely in Allah's way and none else. Obviously, any act that bears the colour of Allah and is

,performed only for Him will never be ruined. Allah the Almighty declares

".EVERYTHING WILL BE DESTROYED SAVE HIS FACE"

(Qasas: ٨٨)

,Imam Baqer (a.s.) explains this verse thus

Allah is greater than to be described with a face. But it (the word"

face') means, 'Everything will be destroyed except His religion and face'

”.is by which a thing is approached

(Tauheed, p. ۱۴۹)

In the traditions of the Ahle Bait (a.s.), meeting with Allah has also been implied for death. Allama Majlisi (may Allah be satisfied with him) in his magnum opus, “Behaarul Anwaar”, volume ۶, page ۱۲۴, has brought traditions explaining the above concept under the chapter, “The Love of Meeting Allah and In condemnation of Fleeing from Death”. In some traditions, ‘meeting with Allah’ has also been interpreted as resurrection and being brought out from the graves on the day of judgement for .questioning and examination of one’s deeds in this world

,Ameerul Momineen Ali ibn Abi Taalib (a.s.) explains

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And His word, 'Nay! They are unbelievers in the meeting of their Lord'(Sajdah: ۱۰)" implies 'raising'. Then Allah (Mighty and Glorified be He) has named it as His meeting. And He has remembered the believers "those who expect to meet their Lord," (Baqarah: ۴۶) means 'they are sure that they will be raised, brought together and rewarded and punished accordingly. Thus, meeting does not suggest physical vision.

Meeting indicates raising. And whenever the word 'meeting (with the Lord)' has come in the Book of Allah, interpret it as 'raising'."

(Tauheed, p. ۲۶۷)

Hence, from the above, we can draw the following conclusion:

The meeting with the Lord can be achieved both in this world as well as the hereafter. The only difference is that as in the hereafter, all the veils will be set aside, people will rise from the sleep of negligence and there won't remain any room for disbelief and hypocrisy. But as this world is the abode of examination and test, veils and negligence act as a barrier in this meeting with Allah. And in order to achieve this unison, as mentioned earlier, man has to bear tremendous pains and act with utmost steadfastness so that he may succeed in setting aside these coverings. Summing it up, Ameerul Momineen (a.s.) says,

"Even if the curtain is raised, my certainty will not increase."

(Behaarul Anwaar, vol. ۴۶, p. ۱۳۴)

MEETING ALLAH IN HUMAN MYSTICISM

In the school of sufism and human mysticism, to reach Allah and meet Him is the last and final of the stages that a mystic treads towards the arch of ascension. According to them, at this stage, the wanderer reaches to the level of self-annihilation, joins with

the Absolute existence, i.e. the existence of the Truth and loses his own existence. Now, for him, nothing remains except the existence of the Almighty. It is at this level that claims like 'I am the Truth' (An al-Haqq), 'There is none in my robe except Allah' (laisa fi jubbati siwallah), etc. are achieved.

Abdur Razzaaq Kashaani says:

"Unification (Wasl) implies returning after going away and ascending after descent. For each one amongst us has descended from the highest of stages and

that is the position of Ahadiyyah and unification with the Eternal since eternity

to the lowest of positions and that is the world of elements and matter. Then,

some of us have fallen to the lowest level and remain in the pits. While others,

by treading towards Allah, and in Allah, by attachment to His attributes, and

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.through annihilation in His Being, have returned to the state of unification

Thereby, through this real unison, as it was in eternity, we shall continue to

".remain so in perpetuity

(Istehalaat al-Sufiyyah, p. ٥٢)

Explaining the term ' sawaad al-wajhe fi al-daarain ', he says, "To annihilate ourselves ,in Allah with all our existence so much so that any form of existence

apparent or concealed, worldly or of the hereafter does not remain for the mystic. This is true poverty and returning to real non-existence. Thus, the sufis say, 'When ".poverty reaches to perfection, it is Allah

(Istelaahaat al-Sufiyyah, p. ١٠۴)

:Sayyed Sharif Jurjaani elucidates the three levels of annihilation as follows

Mahq is the annihilation of the servant's existence in the Truth. Mahv is the " ".annihilation of his actions while Tams is the annihilation of his attributes in the Truth

(al-Ta'reefaat, p. ٨٩)

,Jaami, in Lawaaeh, seventh Laaeha, p. ١٨, writes

In Your Being, make me free of my own existence, So that I become free of my own' existence as well as non-existence, For annihilation is the method and poverty the ideology, Neither manifestation, nor certainty, nor recognition nor religion (is right), He went away from everything, and only God remained, That is, 'When poverty '.reaches to perfection, it is Allah

Sadruddin Shirazi says, "Till the he-ness (ego) of the servant remains, he will continue to remain in the veil of his existence and being. Perfect unison is not possible for him to reach...But when he annihilates his being and destroys the mountain of his I-ness, only then will he realise the Truth with Truth. For his being immersed in Him, he

becomes concealed and unknown from everything including himself, his immersion and his observation. For if he looks at his observation and gives preference to his cognition...his observation will conceal him from the observed one and his cognition will veil him from the Recognised one. Thus, he will not be able to achieve the desired ".unison

(Sharh-e-Usul-e-Kafi, vol. ۳, p. ۶۲)

Jaami is of the view that annihilation (fanaa) implies that nothing is understood

except him, through domination of the apparent being of Truth over the concealed. And annihilation of annihilation (fanaa-e-fanaa) is that even this understanding ceases to exist. It should be known that fanaa-e-fanaa is within fanaa . For, if the annihilator understands his own annihilation, then he will no longer be in a state of annihilation because the attribute of annihilation and its described one is other than ".God, the Glorious. Thus, its comprehension will be contradictory to annihilation

(Lawaaeh, ۸th Laaeha, p. ۱۹)

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To sum up, the Sufis are of the view that there is no existence except that of God and He is the Absolute Existence. The existence of the creatures is a display of non-existence. It is only imagination and in reality, being is only theTruth. Apparently, the creatures possess existence but in the concealed form, ‘there is none in the house except the owner of the house’ (laisa fi al-daar ghairohu dayyaar). These limitations and determinations are sheer imaginary and whimsical that have been imposed on the Absolute Being and conceal the mystic from the Truth. When the mystic does away with these illusory and imaginary determinations and limitations, Truth becomes manifest. Therefore, the unawareness of the mystic from the Truth, is due to the veil of I-ness, determinations and limitations. When these veils are dispensed with, unawareness turns to recognition, duality to unity and unison with Truth is .achieved. Recognition of Truth is achieved with the Truth itself

In the book ‘Mohr-e-Taabaan’ , at the end of the interview between the student

(and Allamah regarding the survival of the stable archetypes (a’yaan-ethaabethah

:in the annihilation of the being, the former opines

Annihilation of people in the Truth takes place in two ways. One is that their natural“ lives and material existence remains and in this very condition, they get the opportunity of annihilation. This type is achieved before death. In this form, the sincere believers, who have tread the path towards Allah, notwithstanding their worldly lives, attain annihilation. Thus, for them annihilation is one of the various conditions which they undergo. We can say that Zaid finds himself in a state of annihilation just as we can say that Zaid does not find himself in a state of annihilation. In this form, annihilation and non-annihilation are two distinct states of Zaid. Of course, as we said that Zaid finds himself, it is known that these states are for Zaid and his determinations and limitations. But in this form, the stable archetypes remain. The annihilation of all the creatures from the stones, trees, mountains, skies, earth, stars, etc. in the Truth is from this very category. For, by the survival of the stable archetypes and their own existence, they are in a state of annihilation and of humility ....and lowliness

The second type of annihilation is for the one who loses his material life and physical existence. He will inhabit the worlds of Barzakh and Qiyamat after this world, is from the proximate and sincere ones and remains in the Being of the Truth in a state of annihilation. He has freed his body, exists sans physique, has left Barzakh and Qiyamat, is without any form or spirit, has entered the Essence of the Almighty and has dispensed with all the limitations and determinations. Even his stable archetype does not exist anymore. There is no I-ness, limitation, name or form...The change and transformation to this state of annihilation is like the annihilation of a moth in a flame and the dissolution of sugar into water. Thus, this change and transformation is of essence and existential. It belongs to the being just

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as a dog is transformed into salt in a salt pan and there remains no sign of his being a dog. Similarly, for the one who treads the path of the Almighty, there remains no sign ”.of his existence whatsoever after his death

(Mohr-e-Taabaan, p. ۲۰۰)

MEETING WITH ALLAH: DIVINE COGNITION VIS-A-VIS HUMAN MYSTICISM

After understanding the meaning of ‘meeting with Allah’ (leqaaullah) in the school of divine revelation and human mysticism, we shall proceed to understand the difference between the two. Meeting with Allah in the school of revelation, as stated earlier, is a level higher than divine recognition that is gained by Allah’s introduction and His manifestation on the hearts of His servants. Moreover, this definition is the action of Allah and the servant does not have any role in it except to put himself in the place of this recognition through obedience, obeisance and acting on the obligatory .and recommended commands

Of course, it should be borne in mind that this recognition is gained by preserving the levels of the creature and the Creator (i.e. the creature remains a creature and a distinct entity from the Creator). For, if the creature loses his identity as a creature and merges with the Creator’s existence, there would not remain any duality for which recognition would be called for. Basically, such talks that existence is one and that of the Creator, and the only difference between the Truth and His creatures is that of determination and nondetermination, limitations and absoluteness, etc. do not hold water at all in the school of revelation. The Holy Quran and traditions of the infallible Imams (a.s.) have clearly refuted such concepts and called for a distinction between the Creator and His creatures and that there exists no similarity whatsoever between the two. The school of revelation considers the existence of creatures bonded to the Creator’s Will (masheeyah) and Intention (iraadah), both of which are the actions of Allah. By His Intention, He initiates a creation that did not have any prior .existence and brings it forth from the realm of nonexistence

Similarly, whenever He pleases, He destroys this creature which He had granted .existence

But in the school of mysticism, the Creator’s existence has worn the robe of multiplicity. Every moment He takes a form and on losing that form, He returns to His state of Oneness (Ahadeeyah). That is, first He descends and then He ,ascends. In reality, Creator and creature, Lord and servant, do not exist. Rather whatever exists is actually Him. The difference lies in the levels of His Existence which, sometimes is in the level of multiplicity (Kasrat) and sometimes in the level

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of unity (Wahdat). In multiplicity, He is One (Wahdat dar Kasrat) and in unity, He is .(many (Kasrat dar Wahdat

Therefore, in the school of revelation, as the recognition of a person increases, he .realises even more his own servitude and the Lordship of his Creator

Consequently, his humility, modesty, feeling of lowliness and worship increase; he becomes engrossed in the remembrance of his Lord with his entire existence, fulfils the duties of servitude with all seriousness and earnest and considers the slightest disobedience of Allah as inappropriate. At this level, he considers leaving the abominable (tark-e-awlaa) as a capital crime. For, those who become proximate to the Almighty regard Allah's esteem with such veneration that they strive never to repeat their previous sins and in fact, consider them as highly detestable. ' Hasanaatul Abraar Sayyeaatul Muqarrebeen ' (The good deeds of the righteous ones are .(considered as bad by the proximate ones

But in human version of mysticism, when a mystic reaches to the state of 'divine meeting' and annihilation, for him all existence ceases to occur except the Truth. Neither there is any worshipper nor any worshipped one for worship to take place; .duality is removed and there remains no existent save the Lord

In this regard, Qaisari opines, "A person who reaches to the state of unison observes that only Allah is existent. There is neither the one who treads, nor the

one whom towards whom the journey is undertaken nor treading itself. The existence of the worshipper and his I-ness, although present in the abstract self

nafsul amr) , does not observe anything except His existence because the Light)

of Truth engulfs him. Thus, for him neither the Lord nor the servant holds any

meaning. Only the One Lord exists. At this juncture, if the divine illuminations

that dominate the intellects and imagination attract the mystic, and this attraction continues, he joins those enamoured by the Lord's beauty. And if this attraction does

not continue, he will receive the illuminations proportionate to its duration. Prayers, fasting and all other religious obligations cease to become obligatory on receipt of this ".illumination

Resaalah al-Tauheed wa al-Naboovah wa al-Vilaayah, p. ٣٢ narrating from)

Falsafa-e-Akhlaq, p. ١۴١. Under this discussion, one can refer to Sharh-e-Gulshan-e-Raaz, p. ٣٠۴, the fifth daftar of Masnavi-e-Maulvi and Al-Ishaaraat wa al-tanbeehaat, .(p. ٣٩۴

.Therefore, the difference between the two schools is basic and fundamental

Here, this discussion will suffice and leaving the details for some other place,we .proceed with our main discussion

The subject of our discussion was the importance, status and significance of Salaat . And before coming to the main topic, we discussed the importance of meeting with Allah (leqaaullah) and also stated that for a believer, there is no aim

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and goal higher and greater than it. Now, let us proceed to the importance and . significance of Salaat

Salaat which has been made obligatory on His servants by Allah the Almighty

and has not allowed them to forsake it in the worst of circumstances is the moment of 'divine meeting' and proximity with Allah. It is during Salaat that a pious and .abstentious believer attains great heights of divine recognition

,Salaat is attention towards Allah and His remembrance. He says

".YOU REMEMBER ME, I WILL REMEMBER YOU"

(Surah Baqarah: ۵۲)

In fact, Allah remembers more those who worship Him than they remember Him. Under the verse

'.AND ALLAH'S REMEMBRANCE IS THE GREATEST'

,(Surah Ankaboot: ۴۵)

,Imam Baqer (a.s.) says

"Allah's remembrance of those who worship Him is greater than their

".remembrance of Him

(Tafseer-e-Qummi, vol. ۲, p. ۱۵۰)

If a worshipper turns towards Allah only once, bows in front of His greatness, feels humble and lowly in His presence, Allah the Almighty will attend to him a number of times with grace, mercy and honour. How sweet, important and honourable it is for a lowly, needy and degraded servant that a Lord, High and Mighty that He is, turns to him and casts His merciful glance and also remembers him! Thus, O servants of Allah! Don't consider your Salaat as insignificant and do not be negligent in its performance. For Salaat it is that helps a servant to reach unto his Master and provides satisfaction

.to him

Ameerul Momineen, Ali (a.s.) explains the meaning of 'Indeed the prayers have been :established' (qad qaamat al-Salaat) thus

The moment of visitation, invocation and fulfillment of needs, achievement of" desires, and reaching to Allah (Mighty and Glorified be He) and His honor, pardon, ".satisfaction and forgiveness has indeed arrived

(Maanil Akhbaar, p. ۴۱)

The Messenger of Allah (peace be upon him and his progeny) has said, " Salaat is from the fundamentals of religion and the satisfaction of Allah, the Almighty lies therein. Salaat is the method and path of the Prophets (a.s.). The one who prays, for him is the love of the angels, guidance, belief, light of recognition, abundance in sustenance, physical relief, hatred for the devil, conflict against the unbelievers, acceptance of supplications and deeds. Salaat is the provision of a believer from this world for the hereafter and is an intercessor for him in front of the angel of

death. Salaat is his companion and mate in the grave and his reply for the questions of Nakeer and Munkar . The Salaat of every believer is his crown on the day of resurrection, light on his cheeks, robe for his body, a barrier between him and hell, a help to cross the bridge of siraat to reach paradise and is his dowry for the fairies (hoor) and bounties of paradise. It is through Salaat that a person attains great .heights

For, Salaat is the purification of Allah the Almighty, confessing 'there is no god but Allah', praising the Creator, glorifying Him, respecting Him and honouring Him, ".conversing with Him and to invoke Him and turn towards Him

(Al-Khesaal, p. ٥٢٢)

Explaining the reason for imposing Salaat as an obligation, Imam Reza (a.s.) said to Ibn Sinaan, " Salaat is the confession of Allah's Lordship and purifying Him from any similarity or likeness. Salaat implies standing before Allah, the Powerful, with a feeling of lowliness, poverty, confessing and seeking forgiveness for the past sins. A worshipper places his forehead five times a day on earth in front of his Lord to express his respect for his Lord so that he does not forget his Master and his Creator lest he becomes ungrateful and unmindful. Moreover, while praying, a servant keeps away from sins and vices and continues with the remembrance of Allah day and night. For, being engrossed in the remembrance of his Lord and standing before Him, ".keeps him away from the various types of sins and indecencies

(Elalush Sharaa'e, p. ٣١٧)

PURITY (TAHARAH): AN ESSENTIAL CONDITION

As Salaat means to stand before the Almighty, seeking closeness by the pious servants towards their Lord and the ascension of the believers, there are some .essential conditions in it that should not be ignored or overlooked by the praying one

One of these conditions, when the slave is being honoured by being in the presence of His Master, is that he should purify himself from all sorts of filth and presents himself before His Lord with clean clothes and pure body. More importantly, he should

perform either of the ritual cleanliness, viz. Wuzu or Ghusl. If neither of them is possible, then he must do Tayammum . And as there have been special orders from divinity for these three forms of purity, it is obligatory that we perform them by keeping all their essentialities into consideration and apart from the divine orders, we .must not include anything from our will in their performance

,The Holy Prophet (s.a.w.a.) says

There are two things for which I do not like to include anybody in their“

”.performance. Wuzu for it is from my prayers and my charity

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(Khesaal, p. ٣٣)

Ameerul Momineen (a.s.) while performing wuzu , did not permit anybody to pour water for him. Somebody questioned him regarding this, he (a.s.) replied, "I do not like ,to include anybody in my worship (of Allah). Allah the Almighty says

THEN WHOSOEVER DESIRES TO MEET HIS LORD, THEN HE MUST ACT' RIGHTEOUSLY

"'.AND NOT INCLUDE ANYBODY IN THE WORSHIP OF HIS LORD

(Kahf: ١١٠) (Wasaaelush Shia, vol. ١, p. ۴٧٧)

,Imam Reza (a.s.) says

Here, I am performing wuzu for salaat. And it is worship which I do not"

".like to share with anybody

(Al-Kafi, vol. ١, p. ٢١)

We shall talk about worship and sincerity later. Here, we shall suffice to state that by itself, wuzu is not obligatory. Therefore, if somebody performs wuzu with the intention of its being obligatory, without keeping in mind any of the desired acts to be performed with it, then such a wuzu is void and an innovation. But because wuzu is recommended and an act loved by Allah, therefore, if somebody performs it for gaining nearness to Allah (without the intention of any action), then such a wuzu is correct. Consequently, he can perform salaat and all other actions of worship for .which wuzu is a must

AZAAN AND EQAAMAH

Both Azaan and Eqaamah are considered to be highly recommended and

emphasized acts in salaat . Numerous traditions have underlined their significance and importance. Azaan and Eqaamah , with their profound meanings and concepts, prepare a worshipper to acquire proximity to the Almighty in the way of worship and

ascend to great heights. The Holy Prophet (peace be uon him and his progeny) advised Abuzar (Allah be satisfied with him) thus:

"Allah always takes pride and boasts about three individuals to his angels: (Among them is the) One who gets up in the desert without food and water but says his Azaan and Eqaamah and only then performs his salaat. Your Lord says to the angels, "Look at My slave how he is worshipping Me when he cannot see anybody other than Me."

Thereafter, seventy thousand angels come forward and perform salaat behind him and seek forgiveness for him till the morrow. O Abuzar! When a person is hungry and thirsty on the earth, and does wuzu or tayammum and performs salaat after reading the Azaan and Eqaamah, Allah orders the angels to pray behind him in rows in such a way that he cannot be spotted. They bow when he bows and prostrate when he prostrates and say 'Aameen' when he invokes.

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O Abuzar! If somebody says only the Eqaamah but forsakes the Azaan, only two ”.angels perform the salaat with him

(Wasaaleush Shia, vol.۵, p. ۳۸۳)

,Imam Husain (a.s.) narrates

We were sitting in the mosque when the caller for prayers (moazzin) went on the“ minaret and cried, ‘Allahu Akbar Allahu Akbar’. On hearing this call, Ameerul Momineen (a.s.) wept profusely due to which even we began weeping. When the moazzin completed his Azaan, Ali (a.s.) said, ‘Do you know what did the moazzin say?’ ’.We said, ‘Allah, His Messenger and his successor know the best

,He said

If you knew what he said, certainly you would have laughed less and cried more. The‘ :call of Allahu Akbar bears a few meanings

One meaning of Allahu Akbar denotes the eternity, everlastingness,knowledge, power, strength, benevolence, endowment, greatness and honor of Allah the Almighty. By saying Allahu Akbar, the moazzin implies, ‘Allah is He to whom belong the creation and the command. He brings everything into creation by His Will. All that the creation possesses is due to Him. Also, its return is unto Him. He is the First, before everything, from eternity. He is the Last, after everything, and is

Everlasting. He is Evident, more than anything else, but cannot be comprehended. He is the Hidden, more than anything else, but is sans limits. (In other words, His being apparent is more evident than the manifestation of anything else and His .(concealment is more hidden than anything else

:The second meaning of Allahu Akbar is

He is the All Knowing and All Aware. That is, He knows what has occurred and what .will occur before its occurrence

:The third meaning of Allahu Akbar is

He is the All Powerful and commands authority over everything. His dominion extends over whatever He wishes. He is Strong means that He has power over His creation and rules them. His Strength is His Own and His Power is dominant and established over all things. When He desires to bring something into existence, He just commands .'Be' and it is

The fourth meaning of Allahu Akbar connotes His Forbearance and Honor. He is so Forbearing as if He does not know (our mistakes) at all. His is so Forgiving as if He has not seen (our sins) at all. He conceals our transgression as if there had been no .obedience

He does not hasten to punish or reprimand because of the aforementioned . attributes

:Another meaning of Allahu Akbar is

.He is Generous and Munificent. His endowments are plenty and His actions honorable

t:١٣

:The fifth meaning of Allahu Akbar is

He can neither be described nor does He possess any how-ness (kaifiyyah). When somebody says Allahu Akbar it is as if he is confessing that Allah is too Great than to be comprehended by the attributes ascribed unto Him by the describers. These so-called describers of attributes do so according to their own whims and imaginations and not in correspondence with His Greatness. Allah is much Higher than that the .describers comprehend His attributes

Yet another connotation of Allahu Akbar is that Allah is the Greatest and Highest. He is .Needless and can dispense with the actions (or existence) of His creatures

The statement 'I witness that there is no god but Allah' is an announcement that testimony without recognition from the heart is impossible. The announcer : confesses

I know that there is no god but Allah and every deity besides Him is false. I hereby make a verbal admission and acknowledge from the depth of my heart that there is no god except Him. I also witness that no other god can provide refuge but Him and .there is no asylum from evils, mischief and corruption except in His Holy Being

And the testimony, 'I witness that there is no god but Allah' for the second time :suggests

I testify that there is no guide except Allah and none can acquire guidance in religion except through Him. I take Allah as Witness that there is no deity but Him. I take the inhabitants of the skies and the earth and everything in between them, among the angels, mankind, mountains, trees, wild animals, reptiles, in short, all existents of the world of creation, as witnesses, that I bear testimony that there is no creator except ,Allah. Also, there is no sustainer, no deity, none who can harm

none who can benefit, none who can straiten things, none who can grant salvation, no bestower, no restrainer, no adviser, none who can cure, none who can advance matters or postpone them, except Allah the Almighty. Creation and command is only

in His authority. All the goodness is only in His hands. Blessed is Allah, the Lord of the .worlds

And the announcement, 'I witness that Muhammad (peace be upon him and his :progeny) is the messenger of Allah', means

I bear witness that certainly there is no god but Allah, Muhammad (peace be upon him and his progeny) is His slave, His messenger and His chosen one. He has sent him (peace be upon him and his progeny) for the guidance of the entire mankind and conveyed him the true religion. He will make his religion dominate all ideologies even if the polytheists detest it. And I take all the messengers and prophets (peace be upon them) as witnesses, so also the angels and the entire mankind, residing in the heavens and the earth, that Muhammad (peace be upon

.him and his progeny) is the master of the first and the last

t:۱۴

And the announcement, 'I witness that Muhammad (peace be upon him and his progeny) is the messenger of Allah', for the second time implies: I testify that everybody needs Allah, the One, the Subduer, and the Needless from His servants, creatures and entire mankind. I witness that Allah the Almighty sent Muhammad (peace be upon him and his progeny) as a giver of glad tidings, a Warner, to invite them towards Allah with His permission and be a shining lamp for them. So, whoever denies or refutes him or does not believe in him (peace be upon him and

his progeny), Allah (Mighty and Glorified be He) will throw him in hell fire, which shall .be his eternal abode as he will never get respite from it

:The call, 'Hasten for prayers', indicates

Hurry for your best deed, to the invitation of your Lord, towards forgiveness and pardon of your God, to extinguish the fire that you have kindled and to free your neck from the shackles that you have cast around it. So that Allah may erase your evil deeds, forgive your sins, convert your misdeeds to good actions, for He is the Master, the Honorable, Possessor of the great obligation. And indeed He has

.permitted us, the Muslim society, to enter in His service and to be in His presence

:And the call, 'Hasten for prayers' for the second time, implies

Stand up to invoke Allah, your Lord. Present your needs to your Lord, seek from Him through His words, and ask for His intercession through them. Increase your remembrance (dhikr), your qunoot (the supplication in the second unit of prayers), your bowing, your prostration, your humility, your submissiveness; raise your hands .to ask Him, for certainly, He has permitted us for all these

:And the call 'Hasten to success', connotes

Perform and hasten to the act that will last forever and will never be destroyed, a safety that will never be annihilated, a life whose clue can never be found by death, a bounty that will never end, a kingdom that will never finish, a happiness that will never turn to grief, an acquaintance that will never be a stranger, a light that will never see

darkness, a salvation that knows no bounds, a ceaseless splendor, selfsufficiency that will never see want, a health that will never know disease, a honor that will never witness disgrace, a strength that will never turn into weakness, a glory that will remain unsurpassed, and hasten to the joys of both this world as well as the .hereafter

:And the call, 'Hasten to success', for the second time indicates

Hasten to all the aforementioned bounties i.e. a great honor, a huge obligation, a lofty bounty, an enormous deliverance, an eternal munificence in the neighborhood of the Holy Prophet (peace be upon him and his progeny) in the abode of truth and .(righteousness near the All Powerful King(۱

t:۱۵

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۱ – Shaykh Sadooq (a.r.) after narrating this tradition says, 'The narrator of this tradition has not mentioned the virtues of the statement, 'Hasten to the best of .(deeds', on account of dissimulation (taqaiyyah

:Again, the announcement, Allahu Akbar, suggests

Allah the Almighty is Greater and Higher than that anyone among His creatures can understand the bounties available with Him for His obedient servant. A servant who possessed the following traits- obeyed His commands, worshipped Him, heeded His warnings, was engrossed in His remembrance, loved Him, was contented and satisfied with Him, relied on Him, feared Him, pinned his hopes on Him, and fully .submitted and surrendered completely to His decree and destiny

:The announcement, Allahu Akbar for the second time indicates

Allah is Greater, Higher and Majestic than that anybody can fathom the extent of His honor towards His servants. Or understand His chastisement for His enemies, the level of His pardon, forgiveness and bounties to the one who answers His call and that of His messenger (peace be upon him and his progeny), and the level of His .punishment, wrath and reprimand for those who deny and refute Him

:Then the call 'There is no god except Allah' means

For Allah is the clear proof against the people through His messenger (peace be upon him and his progeny), His message, His explanation and His call. And He is Majestic than for anybody to possess any argument against Him. So whoever answers Him, for him is light and honor. And one who denies Him, then indeed Allah is Needless of the .universe and He is the quickest in accounting

:And the call, 'Indeed the prayer has been established', in the Eqaamah, suggests

The time for visitation, whispering, fulfillment of needs, reaching the desire, uniting with Allah (Mighty and Glorified be He) and His honor, forgiveness, satisfaction and ".forgiveness, has indeed arrived

(Maanil Akhbaar, p. ۳۸-۴۱)

If one pays a little attention to the above tradition and deliberates over its various aspects, he will understand the importance and significance of salaat, to a

considerable extent, the pillar of religion. Whoever utters the sentences of the Azaan and Eqaamah in the light of their aforementioned interpretation, will find his heart full of divine grace and honour and Allah's manifestation in his heart will intensify with every passing moment. Saying the Azaan and Eqaamah is in fact the remembrance of Allah. And we have already stated that Allah the Almighty assures, "You remember Me, I will remember You." It is evident that when the Almighty remembers His servant, His Power, Greatness and Kingdom encompass him. Consequently, all his thoughts are focussed only on Him, and for the sake of his heart's contentment, he prepares himself for salaat , quiet conversation with his Lord, and the fulfilment of his .needs

KNOW! ONLY WITH THE REMEMBRANCE OF ALLAH DO THE HEARTS GAIN " ".CONTENTMENT

(Surah Ra'd: ۲۸)

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TAKBEERATUL EHRAAM AND THE INVOCATION OF ATTENTION

When the worshipper finishes with his purification, Azaan and Eqaamah and prepares himself for the adoration of his Lord, by saying " Allahu Akbar "- an element of salaat, he imposes on himself its prohibitions. That is, till he does not terminate his prayers with the salaam, he prohibits certain things for himself, among them being turning away his attention from Allah the Almighty. And as Takbeeratul Ehraam marks the commencement of prayers, the worshipper while reciting it, should at least intend that whatever he will do during the performance of this action, will be only and only .for the obedience of Allah

Insofar as he continues with this intention in his prayers and does not divert his concentration from it, he will find the reality of prayers and realise the worship of Allah the Almighty in himself. In fact, this only is the spirit and substance of prayers. Before uttering the Takbeeratul Ehraam, it is worthy that he recites the invocation of attention (doa-e-tawajjoh) which, in the narration of Abdullah Ibn Jafar Himyari :(received in the tawqee' of Imam-e-Zamana (a.t.f.s.) is as follows

I turn my face towards the One Who has created the heavens and the earth, being" upright and submissive, on the nation of Ibrahim and the nation of Muhammad and the guidance of Ameerul Momineen. And I am not of the polytheists. Surely, my prayers, my sacrifice, my life and my death are (only) for Allah, the Lord of the worlds. There is no partner unto Him. And thus have I been commanded. And I am from those ".who submit. O Allah! Make me from those who submit

(Al-Ehtejaaj, vol. ۲, p.۷; Wasaaelush Shia, vol. ۶, p.۲۵)

How great it is if somebody utters these words, synchronizes his heart with his tongue, and gives his words a practical shape in its truest sense, really turns his heart towards Allah, and removes all other thoughts from his mind. Yes! How good indeed is the servant who, at any given moment of his life, does not do anything or commit any deed against the wishes of his Master and Lord and even goes to the extent of dying in His cause. If at all he does commit some sin or transgression, he immediately begs Him for forgiveness and seeks His refuge. May Allah make us, and all the friends of

the Ahle Bait (a.s.), from those who submit to His wishes and may He not turn His .attention away from us even for a moment

HUMILITY, MODESTY AND CONCENTRATION IN SALAAT

After reading the Takbeeratul Ehraam and Doa-e-Tawajjoh and turning your attention towards Allah, if you so desire, continue the salaat by reciting the Isteaazah (seek refuge in Allah from the accursed Shaitan) that you may seek protection from the whisperings of the devil in Allah and dominate him through

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His grace. Thereafter, you can proceed with the recitation of Surah Hamd, the second surah, bowing, prostration, qunoot, tasbeehaat, tashahod and salaam , in the order prescribed. While performing the aforementioned actions, strive to synchronize your limbs with your heart so that just as the latter has become humble and modest, each part of the body feels lowly, meek and submissive in the presence of the Almighty .Creator

Therefore, it is necessary that you gather all your attention, do not pay attention to what is going around you, and distance yourself from anything that diverts your attention. To achieve success in this, endeavour to find a lonely, simple and unattractive place. Fix such a time for your salaat when your thoughts are soothed and relaxed, and there remains no room for laziness, physically as well as psychologically. It is also necessary that you obey the instructions of the infallible Imams (peace be upon them) concerning the methods of qiyaam , bowing, prostration, tashahhod and salaam . For, these instructions are indeed very effective for concentration and humility. Moreover, recite the wordings slowly and try to pay ,utmost attention to their meanings and concepts unfailingly. Allah the Almighty says

SURELY THE BELIEVERS ARE SUCCESSFUL; THOSE WHO ARE HUMBLE IN THEIR" ".PRAYERS

(Surah Mominoon: ١,٢)

O ye who believe! Do not go near prayers while you are in an intoxicated condition till" ".you know what you are saying

(Surah Nisa: ۴٣)

,Imam Baqer (a.s.) explains

Do not stand for prayers lazily, yawning or feeling heavy (i.e.considering it to be a" burden). For all these are from the traits of hypocrisy. Allah has prohibited the believers from standing for prayers while they are intoxicated i.e. (intoxicated) from ".sleep

(Tafseer-e-Ayyashi, vol. ١, p. ٢٤٢)

Imam Sadeq (a.s.) elaborates,

“When you are in your prayers, then it is obligatory for you to be humble and welcome your prayers. For Allah the Almighty (while describing the believers) says, ‘those who are humble in their prayers’.”

(Al-Kafi, vol. ٣, p. ٣٠٠)

The same Imam (a.s.) says,

“Certainly, I love the believer among you who while standing for the obligatory prayers, turns his full attention towards Allah and cleanses his heart from all worldly inclinations. His turns his face with his entire heart towards Allah, Who in turn, turns towards him and makes his heart overflow with His love and affection and Himself loves him tremendously.”

(Sawaabul A’maal: ١۶٣)

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,Again, Imam Sadeq (a.s.) says

ONE WHO PRAYS TWO UNITS (RAK'ATS) OF PRAYERS KNOWING FULLY WHAT HE “ IS SAYING IN IT, HE DOES NOT TURN AWAY FROM IT (AFTER COMPLETION), BUT ”.THERE REMAINS NO SIN BETWEEN HIM AND ALLAH, THAT HE DOES NOT FORGIVE

(SAWAABUL A'MAAL, P. ۶۷)

,IMAM BAQER (A.S.) SAYS

INDEED, FROM THE PRAYERS OF THE BELIEVERS, ۱/۲ OR ۱/۳ RD OR ۱/۴ TH OR ۱/۵ TH“ ONLY IS ACCEPTED. THUS, ONLY THAT PART OF THE PRAYERS IS ADMITTED WHICH IS PERFORMED WITH COMPLETE ATTENTION. AND WE HAVE ORDERED THE RECOMMENDED PRAYERS (NAAFILAH) ONLY TO COVER THE DEFICIENCIES OF THE ”.(OBLIGATORY (PRAYERS

(AL-KAFI, VOL. ۳, P. ۳۶۳)

,IMAM SADEQ (A.S.) EXHORTS

WHEN YOU PERFORM YOUR OBLIGATORY PRAYERS, PRAY IN ITS TIME AS IF IT “ ISYOUR LAST PRAYERS AND IS NEVER GOING TO RETURN TO YOU EVER AGAIN. THENLOOK AT THE PLACE OF YOUR PROSTRATION. IF YOU KNEW WHO IS ON YOUR RIGHT AND LEFT, YOU WOULD HAVE PERFORMED YOUR PRAYERS WELL. AND KNOW THAT YOU ARE IN FRONT OF THE ONE WHO SEES YOU ALTHOUGH YOU ”.CANNOT SEE HIM

(SAWAABUL A'MAAL, P. ۵۷)

IN HIS FAMOUS TREATISE OF RIGHTS, IMAM ZAINUL ABEDEEN (A.S.) DISCUSSES :THE RIGHTS OF THE PRAYERS THUS

AS FOR THE RIGHTS OF THE PRAYERS, YOU SHOULD KNOW THAT IT IS A MEANS“ OF REACHING TOWARDS ALLAH. AND YOU ARE STANDING BEFORE ALLAH WHEN YOU ARE PRAYING. WHEN YOU ARE AWARE OF THIS, THEN IT IS DESIROUS THAT YOU STAND DURING PRAYERS LIKE THE ONE WHO IS DISGRACED, DESIROUS (OF

REWARDS), FEARFUL, SCARED, HOPEFUL, PAUPER, CRYING, RESPECTFUL OF THE ONE WHO IS BEFORE HIM. MAINTAIN A DIGNIFIED CALM, HEAD DOWN, LIMBS HUMBLE, TENDER HEART, PRAYING WITH THE BEST OF INVOCATIONS WITHIN YOURSELF, SEEKING THE FREEDOM OF YOUR NECK FROM HIM, AN IMPRISONMENT CAUSED ON ACCOUNT OF YOUR SINS AND A DESTRUCTION CAUSED BY YOUR ".MISDEEDS. THERE IS NO STRENGTH EXCEPT ALLAH'S

(TOHOFUL OQOOL, P. ٢٥٨)

THEREFORE, IT IS NECESSARY THAT ONE WHO PRAYS, CONSIDERING THE POSITION AND STATUS OF SALAAT , SHOULD PAY FULL ATTENTION TOWARDS IT WITH HIS HEART AND SOUL, WHICH IS WORTHY OF THE PRAYING ONES. HE SHOULD DERIVE BENEFITS OF BOTH THIS WORLD AS WELL AS THE HEREAFTER, FROM IT AND THE GREATEST REWARD OF THEM ALL, WHICH IS, MEETING WITH ALLAH, COMES HIS WAY. IT DOES NOT BEFIT HIM TO BECOME

HEEDLESS OF ALLAH, HIS CREATOR, DURING HIS PRAYERS, AND INSTEAD BECOME ENGAGED

IN HIM. ALTHOUGH APPARENTLY THIS MAY SEEM DIFFICULT, RATHER IMPOSSIBLE – WHICH IS WHY IT IS ACCOMPANIED WITH SUCH GREAT REWARDS AND COMPENSATION – BUT ONE SHOULD NEVER DESPAIR OF IT. PERHAPS, WITH ALLAH'S GRACE, AND OUR EFFORTS, BELIEF AND PIETY, THE DIFFICULTIES WILL BECOME EASY AND PROBLEMS WILL BE

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SOLVED. FOR, IF YOU TAKE ONE STEP TOWARDS ALLAH, HE WILL PULL YOU A HUNDRED PACES TOWARDS HIMSELF. THEN, TURN TOWARDS HIM WITH YOUR ENTIRE HEART AND SOUL. DON'T ALLOW LAZINESS AND INDOLENCE TO .DOMINATE YOU AND KEEP SHAITAN AWAY FROM YOU

ABSTAIN FROM IGNORANCE AND HEEDLESSNESS THAT THE PATH IS PAVED AND THE GOAL IS

.NEAR

INVOCATIONS IN PRAYERS

PREVIOUSLY, WE HAVE QUOTED ON THE AUTHORITY OF AMEERUL MOMINEEN (A.S.) THAT

SALAAT IS THE OCCASION OF FULFILLING THE DESIRES AND ACHIEVING ONE'S AIMS. THE QUNOOT IN SALAAT HAS BEEN ORDAINED TO ENABLE THE WORSHIPPER TO PLACE HIS DESIRES AND NEEDS IN FRONT OF HIS LORD. ALSO, FOR PROSTRATION, SPECIFIC SUPPLICATIONS HAVE BEEN RECOMMENDED. MOREOVER, AFTER THE PRAYERS, GREAT EMPHASIS HAS BEEN LAID TO INVOKE AND EXPRESS OUR NEEDS IN FRONT OF THE ALMIGHTY. IMAM SADEQ (A.S.) ,EXHORTS

IT IS OBLIGATORY FOR YOU TO SUPPLICATE AFTER SALAAT, FOR SUCH " SUPPLICATIONS

".ARE ANSWERED

(KHESAAL, P. ۴۸۸)

THEREFORE, INVOCATION IS THE EXPRESSION OF THE NEED AND PAUCITY OF OUR OWN SELVES AS WELL AS OF OTHERS ALONG WITH THE CONFESSION OF THE SELF-SUFFICIENCY, GENEROSITY, HONOUR, GRACE, AFFECTION AND BENEVOLENCE OF THE ALMIGHTY. ANYONE

WHO DESIRES SOMETHING FROM OTHERS TURNS AND PAYS ATTENTION

TOWARDS HIM. AS HE FINDS HIMSELF IN NEED AND IMPOVERISHED, HE STRIVES TO PRESENT HIS WANTS THROUGH PLEAS AND PERSISTENCE, THEREBY ATTEMPTING TO ATTRACT THE ATTENTION OF THE INVOKED ONE. TRADITIONS HAVE STATED THAT ALLAH LOVES IMPORTUNITY AND PERSISTENCE IN ,INVOCATIONS. IMAM MUHAMMAD BAQER (A.S.) ASSURES

BY ALLAH, NO BELIEVER PERSISTS WITH ALLAH (MIGHTY AND GLORIFIED BE HE)“ ”.IN HIS NEEDS BUT THAT HE FULFILS IT

(AL-KAFI, VOL. ۲, P. ۴۷۵)

,IMAM SADEQ (A.S.) INFORMS

SURELY ALLAH (MIGHTY AND GLORIFIED BE HE) DETESTS THAT PEOPLE SHOULD “ BE IMPORTUNE AND PERSISTENT WHILE ASKING EACH OTHER FOR SOME NEED BUT LOVES THE SAME FOR HIMSELF. CERTAINLY ALLAH (MIGHTY AND GLORIFIED ”.BE HE) LIKES THAT HE IS ASKED AND SOUGHT FOR WHAT IS WITH HIM

(AL-KAFI, VOL. ۲, P. ۴۷۵)

ON THE OTHER HAND, ANYONE WHO REFUSES TO INVOKE ALLAH OR EXPRESS HIS NEEDS

BEFORE HIM, SUBJECTS HIMSELF TO HIS WRATH. FOR, HE HAS CONSIDERED ,HIMSELF TO BE NEEDLESS, GREAT AND HAUGHTY. ALLAH THE ALMIGHTY WARNS

SURELY THOSE WHO ARE ARROGANT REGARDING MY WORSHIP (INVOKING“ ”.ME),WILL SOON ENTER HELL IN A DEGRADED STATE

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(SURAH MOMIN: ۶۰)

IMAM BAQER (A.S.) INTERPRETS THE WORD 'WORSHIP' IN THIS VERSE AS "SUPPLICATION"

AND THEN PROCEEDS TO SAY,

"AND SUPPLICATION IS THE MOST SUPERIOR FORM OF WORSHIP."

(AL-KAFI, VOL.۲, P. ۴۶۶)

HANNAN BIN SUDAIR RELATES FROM HIS FATHER, WHO ASKED IMAM BAQER (A.S.), "WHAT IS THE BEST FORM OF WORSHIP?" IMAM (A.S.) REPLIED,

"THERE IS NOTHING BETTER NEAR ALLAH (MIGHTY AND GLORIFIED BE HE) THAN THAT HE IS ASKED AND SOUGHT FOR WHAT IS WITH HIM. AND THE MOST HATEFUL AND DETESTABLE PERSON FOR ALLAH IS HE WHO IS ARROGANT IN HIS WORSHIP AND DOES NOT ASK HIM FOR WHAT IS WITH HIM."

(AL-KAFI, VOL. ۲, P. ۴۶۶)

HENCE, WE SHOULD NOT CLAIM THAT ALLAH THE ALMIGHTY KNOWS OUR NEEDS AND WANTS AND THUS THERE IS NO NEED FOR US TO ASK HIM FURTHER, IF AS HE DEEMS IT PROPER, HE WILL GRANT IT. FOR, INVOCATION AND SUPPLICATION IS THIS VERY ATTENTION

TOWARDS ALLAH AND REACHING OUT TO HIS WEALTH, GENEROSITY, AND GRANT. AT THE SAME TIME, IT IS AN EXPRESSION OF OUR BEING IN HIS SLAVERY AND BONDAGE AND CONFESSING TO HIS LORDSHIP AND MASTER SHIP. AND THIS WILL BE THE BEST FORM OF

ALLAH'S WORSHIP. THEREFORE, WE MUST IMPLORE AND BESEECH ALLAH. SINCE APPARENT PLEAS WITHOUT HEARTILY ATTENTION IS FRUITLESS, WE MUST MAKE EFFORTS TO

ASK HIM FROM THE DEPTH OF OUR HEARTS, EVEN IF WE DON'T UTTER OUR

DEMANDS

.ORALLY

SO, INVOCATION IS LOVED AND DESIRABLE IN ALL STATES AND AT ALL TIMES BUT THAT INVOCATION IS MORE ACCEPTABLE WHICH IS ACCOMPANIED WITH ITS ETIQUETTE AND

CONDITIONS OF TIME AND PLACE. AS SAID EARLIER, ONE OF THE BEST TIMES FOR SUPPLICATIONS, IS DURING PRAYERS AND AFTER IT, BECAUSE IT IS THAT TIME WHEN A

BELIEVER RISES TO CONVERSE WITH HIS LORD, ATTAINS THE ELEVATED POSITION OF DIVINE

RECOGNITION AND PROXIMITY, AND HIS FOCUS AND CONCENTRATION TOWARDS HIS MASTER IS INCREASED. WE HOPE THAT ALLAH THE ALMIGHTY MAKES OUR PRAYERS AS A CHANNEL TOWARDS HIS NEARNESS A MEANS FOR THE ACCEPTANCE .OF OUR SUPPLICATIONS AND NEEDS

REALITY OF SALAAT

IT IS EVIDENT THAT THE HOLY QURAN HAS BEEN REVEALED IN ELOQUENT ARABIC. THE

HOLY PROPHET (S.A.W.A.) AND THE INFALLIBLE IMAMS (A.S.) CONVEYED THEIR VIEWS AND OPINIONS TO THE PEOPLE IN THE CUSTOMARY LANGUAGE PREVALENT IN THOSE TIMES. AND THERE IS NO EVIDENCE OR DOCUMENT IN SUPPORT OF CHANGE IN THE MEANINGS OF TERMS USED BY THESE HOLY PERSONALITIES. THEREFORE, IT IS OBLIGATORY THAT EVERY TERM THAT HAS COME IN THE QURAN OR USED BY THE HOLY PROPHET (S.A.W.A.) AND THE INFALLIBLE IMAMS (A.S.), MUST BE USED IN THAT VERY LITERAL MEANING AS WAS

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PREVALENT IN THEIR TIMES. THIS PREMISE IS APPLICABLE TO ALL THE TERMS AND PHRASES USED BY THEM INCLUDING THE WORDS THAT MEAN WORSHIP. BUT FOR THE LIMITATIONS AND CONDITIONS SET BY THEM ON THE LITERAL APPLICATIONS, ESPECIALLY OF THE WORDS USED TO IMPLY WORSHIP, WE MUST .APPLY THE APPARENT MEANINGS TO ACHIEVE OUR AIM

THE WORD ‘ SALAAT ’ IS AMONG THE ARABIC WORDS WHICH IS USED IN ABUNDANCE IN

QURAN AND THE TRADITIONS OF THE HOLY PROPHET (S.A.W.A.) AND THE INFALLIBLE IMAMS (A.S.). THUS, TO KNOW ITS ACTUAL MEANING, FIRST AND FOREMOST, WE MUST SEARCH FOR ITS LITERAL MEANING AND THEN STRIVE TO LOOK FOR ITS CONDITIONS AND DEFINITIONS IN THE WORDS OF THE .(.INFALLIBLES (A.S

IN LESAANUL ARAB, VOL. ۱۴, P. ۴۶۴, IBN MANZOOR WRITES: AS-SALAAT MEANS AL-DUA

INVOCATION) AND AL-ISTEGHFAAR (SEEKING FORGIVENESS)…. AND ZUJJAAJ HAS) :SAID

THE ROOT IN THE WORD AL-SALAAT IS NECESSITY. IT IS SAID, ‘WHEN A THING BECOMES OBLIGATORY (I.E. WHEN IT DOES NOT BECOME SEPARATE OR SEPARATES A THING). AND AMONG THE MEANINGS OF A MUSALLI IS THE HORSE THAT COMES SECOND IN THE RACE, I.E. IT TRAILS BEHIND THE FIRST HORSE. YET ANOTHER MEANING OF SAL’YA IS ROASTED MEAT AND OTHER ROASTED ITEMS. ALSO, SALAAT MEANS TO WARM ONE’S HANDS… SALAAT ALSO MEANS TO WHIRL .OR SPIN A STAFF TO SOFTEN IT OR TO MAKE IT STRAIGHT

IBN ATHEER, IN AL-NIHAAYAH, VOL. ۲, P. ۵۰, WRITES: SALAAT MEANS A SPECIAL FORM OF WORSHIP. ITS LITERAL ROOT IMPLIES INVOCATION….ALSO IT IS SAID THAT ITS LITERAL

.MEANING INDICATES RESPECT

THE MEANING THAT HAS BEEN ACCEPTED BY ALL ARAB LITTERATEURS IS .'"INVOCATION

THIS TRANSLATION IS ALSO UNIVERSALLY ACCEPTED AMONG THE JURISTS. BUT CONSIDERING THE FACT THAT THE WORD INVOCATION IS ALWAYS USED IN THE TRANSITIVE FORM, WHILE SALAAT IS NON-TRANSITIVE, IT BECOMES CLEAR THAT THESE ARE NOT SYNONYMS OR EQUIVALENTS OF EACH OTHER. THE REALITY OF INVOCATION IS NOT ONLY CALLING OUT OR SUPPLICATING, RATHER IT IS ONLY ONE OF ITS FACETS. INVOCATION, IN REALITY, SUGGESTS THE CALLING OUT THE INVOKED ONE BY THE ONE WHO INVOKES TO ATTRACT THE ATTENTION OF THE FORMER. AND WHEN IT IS COUPLED WITH CALLING OUT, IT IS TERMED AS 'DOA' (SUPPLICATION). BUT AS THE WORD 'SALAAT' IS NON-TRANSITIVE, I.E. IT IS NOT IN NEED OF AN OBJECT, IT CONNOTES SHEER ATTENTION OF ONE TO ANOTHER, WITHOUT HIM EXPECTING THAT PERSON TO PAY ATTENTION TO HIM. THEREFORE, THE LITERAL MEANINGS OF THIS EXPRESSION INDICATE THAT SALAAT IS AN ATTENTION THAT IS ACCOMPANIED WITH SOFTNESS, RESPECT AND .FOLLOWING

THE WORD 'SALAAT' HAS BEEN USED IN THIS VERY MEANING IN THE HOLY QURAN AND

,TRADITION. LIKE IN THE VERSE

".SURELY ALLAH AND HIS ANGELS SEND BLESSINGS ON THE PROPHET"

(SURAH AHZAAB: ۵۶)

WHERE THE BLESSINGS OF ALLAH UPON THE PROPHET (S.A.W.A.) HAVE BEEN .SUPPLEMENTED WITH THE BLESSINGS OF THE ANGELS

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,SIMILARLY, IN ANOTHER VERSE

THEIR (POLYTHEISTS) PRAYERS IN THE KA'BA WAS NOTHING BUT WHISTLING "
".AND CLAPPING OF HANDS

(SURAH ANFAAL: ۳۵)

,IN STILL ANOTHER VERSE, THE HOLY QURAN DECLARES

HE IS THE ONE WHO TURNS TOWARDS YOU AND SO DO HIS ANGELS THAT HE MAY"
".BRING YOU OUT FROM THE DARKNESS TO LIGHT

(SURAH AHZAAB: ۴۳)

,(.YET ANOTHER VERSE COMMANDS THE HOLY PROPHET (S.A.W.A

AND TURN YOUR ATTENTION TOWARDS THEM. CERTAINLY YOUR ATTENTION "
".PROVIDES THEM COMFORT

(SURAH TAUBAH: ۱۰۳)

THE SALAWAAT SENT BY THE MUSLIMS ON THE PROPHET (S.A.W.A.) AND HIS PROGENY (A.S.), WHICH INCIDENTALLY IS THE MOST OFT-UTTERED DHIKR IN ISLAM, IS ANOTHER EVIDENCE TO SUPPORT OUR VIEW. THEREFORE, IT IS CLEAR THAT THE SALAAT OF ALLAH, HIS

ANGELS AND THE MUSLIMS ON THE HOLY PROPHET (S.A.W.A.) AND HIS PURE PROGENY

A.S.), AND SIMILARLY THE SALAAT OF THE POLYTHEISTS IN THE KA'BA AND THE) SALAAT OF

ALLAH'S MESSENGER ON THE MUSLIMS WHILE TAKING CHARITY FROM THEM, NONE COMPRISED OF PROSTRATION, BOWING OR OTHER ESSENTIAL ELEMENTS .OF THE DAILY RITUAL PRAYERS IN THEM

ANOTHER PROOF IS THIS FAMOUS SLOGAN THAT WAS USED IN THE EARLY PERIOD

OF ISLAM

TO CALL THE SOCIETY TOWARDS ALLAH'S RELIGION, WHICH IS THE ARABIC EQUIVALENT OF 'YOUR ATTENTION PLEASE,' WHEN YOU WANT TO DRAW THE .ATTENTION OF OTHERS TO A VERY IMPORTANT MATTER

YET ANOTHER PROOF IS THAT TRADITIONS HAVE TALKED ABOUT THE SALAAT OF IBLIS, HAZRAT ADAM (A.S.), HAZRAT NUH (A.S.), HAZRAT SULAIMAN (A.S.), HAZRAT MOOSA (A.S.) AND HAZRAT EESA (A.S.). THEREFORE, IT IS EVIDENT THAT THE LITERAL ASPECT, ROOT AND REALITY OF SALAAT, WAS PRESENT IN ALL THE PROPHETS (A.S.). MOREOVER, THERE WERE MANY ARABS WHO PRACTICED CHRISTIANITY AND JUDAISM YET USED THIS TERM FOR THEIR FORM OF WORSHIP. AND IF THE WORD SALAAT BORE ANY OTHER MEANING THAN ATTENTION IN THEIR VOCABULARY, IT WOULD HAVE BEEN USED IN THAT VERY SENSE. IN THAT CASE, THE UNANIMITY OF THE LITTERATEURS ON THE MEANING .OF THIS WORD WOULD NOT HOLD WATER

THIS ITSELF IS A PROOF FOR THE FACT THAT THE WORD SALAAT HAS BEEN USED IN ISLAMIC

IDEOLOGY IN ITS LITERAL SENSE AND NOBODY USED IT IN ITS NEW SENSE IN THE INITIAL ERA

OF ISLAM. AND ONLY AFTER APPLYING THE REQUISITE DEFINITIONS AND ,CONDITIONS TO IT

.THEY HAVE ACCEPTED AND LIMITED ITS LITERAL MEANING AND CONCEPT

MORE IMPORTANT THAN ALL THESE IS THE BASIC AND FUNDAMENTAL DIFFERENCE IN THE

TYPES OF SALAAT – OBLIGATORY (WAAJIB), RECOMMENDED (MUSTAHAB) , TYPES OF OBLIGATORY AND TYPES OF RECOMMENDED. ALSO, THE DIFFERENCES IN SALAAT PRESCRIBED FOR DIFFERENT INDIVIDUALS – TRAVELLER, SICK, .DROWNING AND DUMB

OBVIOUSLY, NO OTHER MEANING CAN TAKE IN ITS FOLD ALL THE ABOVE ,APPLICATIONS

EXCEPT THE LITERAL MEANING ON WHICH EVERYBODY AGREES – THE ONLY DIFFERENCE

BEING IN THE DEFINITIONS AND CONDITIONS ATTACHED TO THEM. E.G. THE DAILY PRAYERS

ARE THE SAME AS THE FRIDAY PRAYERS BUT EACH OF THEM POSSESSES CERTAIN CONDITIONS PECULIAR ONLY TO ITSELF. IN THE TRADITION OF ASCENSION (ME'RAJ) IT HAS

:(.BEEN NARRATED FROM THE HOLY PROPHET (S.A.W.A

HAZRAT MOOSA (A.S.), IN ONE OF HIS MUNAAJAAT (WHISPERING SUPPLICATIONS) " '.TO ALLAH PRAYED, 'O ALLAH! GRANT ME YOUR RECOGNITION

ALLAH RETORTED, 'TESTIFY THAT THERE IS NO GOD BUT ALLAH.' HAZRAT MOOSA (A.S.) ASKED, 'O ALLAH! HOW IS SALAAT?' ALLAH THE ALMIGHTY REPLIED, 'SAY,'THERE IS NO GOD BUT ALLAH' AND TILL THE DAY OF JUDGMENT, MY SERVANTS WILL

".UTTER THIS STATEMENT

(BEHAARUL ANWAAR, VOL. ٩٣, P. ٢٠٢)

A LITTLE ATTENTION ON THIS TRADITION REVEALS THE FACT THAT THE LITERAL ASPECT OF THE

WORD SALAAT COVERS ALL TYPES OF REMEMBRANCE AND ATTENTION TOWARDS

THE ALMIGHTY. THE ONLY DIFFERENCE BEING AMONG THEM IS THAT WHILE ONE ,IS PERFECT

THE OTHER IS MORE PERFECT, ONE IS OBLIGATORY AND THE OTHER, RECOMMENDED. TO

IMPLY THAT THE APPLICATION OF THE WORD SALAAT IS TRUE ONLY FOR THE OBLIGATORY

WHILE FOR OTHERS IT IS JUST METAPHORICAL IS DEFINITELY WRONG AND ,INCORRECT. FOR

THE MOST COMPLETE SALAAT IS THAT WHICH INCLUDES THE RECITATION OF THE HOLY QURAN, ITS INVOCATIONS AND OTHER CONDITIONS THAT ARE AVAILABLE IN THE TRADITIONS OF THE HOLY PROPHET (S.A.W.A.) AND HIS INFALLIBLE PROGENY (A.S.). AS THE QURAN ITSELF DESCENDED IN STAGES AND THE TRADITIONS OF THE INFALLIBLE WERE NARRATED

SEQUENTIALLY, PROVES THAT SALAAT OF THE PROPHETS (A.S.) PRIOR TO THE HOLY PROPHET

S.A.W.A.) AND THAT OF THE MUSLIMS IN EARLY ISLAM, WAS ONLY IN ITS) METAPHORICAL

.(SENSE (AND NOT AS USED TODAY

THEN IT WILL NOT BE INCORRECT IF WE SAY: THE LITERAL MEANING OF SALAAT IS APPLICABLE EVERYWHERE, EXCEPT THAT FOR EACH OCCASION SOME CONDITIONS AND

RESTRICTIONS HAVE BEEN IMPOSED. IN THE CONVERSATION BETWEEN IMAM (.SADEQ (A.S

:AND MANSOOR, THE ABBASIDE CALIPH, THE SAME MEANING CAN BE DERIVED

ON A FRIDAY, MANSOOR EMERGED FROM HIS PALACE WHILE LEANING ON THE“

SHOULDERS OF IMAM SADEQ (A.S.). ON SEEING THIS, A PERSON CALLED 'REZAAM' REMARKED, 'WHO IS THIS MAN WHO ENJOYS SUCH A STATUS THAT THE CHIEF OF THE BELIEVERS (MANSOOR) IS LEANING ON HIM?' HE WAS TOLD THAT HE IS ABU ABDILLAH, JAFAR IBN MUHAMMAD AL-SADEQ (A.S.). HE CRIED (WITH THE INTENTION OF INSULTING THE IMAM), 'HOW I WISH THAT THE FACE OF ABU ABDILLAH WOULD BECOME THE SHOE OF MANSOOR!' THEREAFTER,

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HE CAME IN FRONT OF MANSOOR AND SAID, 'O CHIEF OF THE BELIEVERS! PERMIT ME TO POSE A QUERY. MANSOOR ANSWERED, 'ASK HIM (IMAM (A.S.)).' HE INSISTED, 'I WANT

TO ASK YOU.' MANSOOR WAS OBSTINATE, 'ASK HIM'. ON THIS, REZAAM STOOD BEFORE IMAM SADEQ (A.S.) AND DEMANDED, 'DEFINE FOR ME SALAAT AND ITS CONDITIONS AND RESTRICTIONS. IMAM (A.S.) REPLIED, 'SALAAT HAS FOUR THOUSAND DEFINITIONS AND YOU DO NOT DESERVE TO BE INFORMED OF ALL OF THEM.' HE SAID, 'INFORM ME ONLY OF THOSE CONDITIONS THAT CANNOT BE FORSAKEN AND WITHOUT WHICH SALAAT WILL NOT REMAIN A SALAAT.' IMAM (A.S.) EXPLAINED, 'SALAAT WILL NOT BE COMPLETE TILL A PERSON PERFORMS THE .ABLUTIONS (WUZU) COMPLETELY AND PRAYS WITHOUT ANY SHORTCOMINGS

UNAWARENESS, HYPOCRISY AND DEVIATION SHOULD BE TOTALLY DISCARDED. HE SHOULD RECOGNIZE ALLAH AND STAND BEFORE HIM WITH TOTAL COGNITION. A FEELING OF HUMILITY AND MODESTY SHOULD ENCOMPASS HIM. HE SHOULD FIND HIMSELF BETWEEN COMPLETE HOPE AND ABSOLUTE DESPAIR, PATIENT AS WELL AS ANXIOUS. THAT IS, HE SHOULD STAND AS IF ALLAH' PROMISES WILL BE FULFILLED FOR HIM AND THAT HIS THREATS WILL BE ACTUALISED AGAINST HIM. HE SHOULD PUT ASIDE HIS OWN HONOR AND DIGNITY. HIS AIM AND GOAL SHOULD BE RIGHT IN FRONT OF HIS EYES. HE MUST SUBMIT HIS HEART TO THE ALMIGHTY AND TREAD ON HIS PATH. HE SHOULD NOT BE DISTANCED WITH HIS PRAYERS TO SUCH AN EXTENT

THAT HIS RELATIONSHIP WITH HIS LORD IS TOTALLY SEVERED. REMEMBER, HE IS STANDING BEFORE HIM WHO IS HIS AIM AND BROUGHT FOR HIM HIS OWN GIFT, .AND AT THE SAME TIME, HOPING FOR HIS HELP, ASSISTANCE AND GRACE

THE SALAAT THAT IS ORDERED AND REVEALED (IN QURAN) IS THIS VERY SALAAT. AND IT IS THIS SALAAT WHICH KEEPS A PERSON AWAY FROM EVILS AND '.INDECENCIES

WHEN IMAM SADEQ (A.S.) COMPLETED HIS REPLY, MANSOUR TURNED TO HIM (A.S.) ,AND SAID

O ABU ABDILLAH! WE ALWAYS QUENCH OUR THIRST FROM THE OCEAN OF YOUR ‘ KNOWLEDGE AND COME NEARER TO YOU. YOU HAVE EXTRICATED US FROM DEVIATION AND HAVE DISPELLED OUR DARKNESS WITH YOUR LIGHT. WE WILL ALWAYS FLOAT IN THE BRILLIANCE OF YOUR HOLINESS AND THE OCEANS OF ”.YOUR GREATNESS

(BEHAARUL ANWAAR, VOL. ٨٤, P. ٢٥٠)

THEREFORE, THE REALITY OF THE TERM ‘ SALAAT ’, ITS SUBJECT AND APPLICATION, IS THE

VERY ATTENTION TOWARDS ALLAH THE ALMIGHTY BUT THIS MEANING HAS BEEN SUBJECTED TO SOME DEFINITIONS, RESTRICTIONS AND CONDITIONS IN THE QURANIC VERSES AND TRADITIONS OF THE INFALLIBLE (A.S.). FOR INSTANCE, THE CONDITION OF TIMINGS, FACING THE QIBLAH, SAYING ‘ALLAH-O-AKBAR’, RECITATION OF QURAN, GLORIFICATION, PRAISE, SAYING ‘THERE IS NO GOD BUT ALLAH’, WITNESSING MONOTHEISM AND PROPHET HOOD, PRAYING FOR THE PROPHET (S.A.W.A.), BOWING IN RESPECT, PROSTRATION, ETC. HENCE, THE VARIOUS ACTIONS AND UTTERANCES IN THE OBLIGATORY AND RECOMMENDED PRAYERS AND THE NUMEROUS TYPES OF PRAYERS ARE NOT THE REALITY OF THE .’ TERM ‘ SALAAT

RATHER, THESE HAVE BEEN CONNECTED TO IT THROUGH THE MEDIUM OF OTHER .PROOFS

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INNATE RECOGNITION OF ALLAH AND ITS ROLE IN SALAAT

ACCORDING TO THE VERSES OF THE HOLY QURAN AND THE TRADITIONS OF THE AHLE BAIT

A.S.), ANY PERSON WHO STEPS INTO THIS WORLD, BEARS THE RECOGNITION OF) ALLAH. THIS INTRODUCTION WAS IN A WORLD PRIOR TO THIS AND WAS FIRMLY .INGRAINED IN HIS HEART

,IMAM SADEQ (A.S.) SAYS

RECOGNITION (OF ALLAH) WAS ESTABLISHED AND THEY FORGOT THE OCCASION. " SOON, THEY WILL REMEMBER IT ON A DAY. IF THIS (RECOGNITION) WAS NOT THERE, NONE WOULD HAVE FOLLOWED WHO IS HIS CREATOR AND WHO IS HIS ".SUSTAINER

(ELALUSH SHARAAYE', P. ١١٨)

,ALLAH THE ALMIGHTY ORDERS

THEN TURN YOUR FACE TOWARDS THE RELIGION, BEING UPRIGHT. THE NATURE " OF ALLAH ON WHICH HE HAS CREATED MAN. THERE IS NO CHANGE IN ALLAH'S ".CREATION. THIS IS THE STRONG RELIGION BUT MOST PEOPLE KNOW NOT

(SURAH RUM: ٣٠)

,EXPLAINING THE ABOVE VERSE, IMAM SADEQ (A.S.) SAYS

HE CREATED THEM ON MONOTHEISM AT THE COVENANT (MEETHAAQ) ON HIS " "...RECOGNITION THAT HE IS THEIR LORD

(TAUHEED, P.٣٣٠)

IMAM MUHAMMAD BAQER (A.S.), ELUCIDATES THE TERM UPRIGHTNESS ((HANEEFEEYAH

,IN THE VERSE

BEING UPRIGHT FOR ALLAH, AND NOT AMONG THOSE WHO ASSOCIATE WITH...“ ”.HIM

(SURAH HAJJ:٣١)

IT IS THE NATURE (FITRAT) ON WHICH ALLAH HAS CREATED MANKIND. THERE IS “ ”.NO CHANGE IN ALLAH’S CREATION

,IMAM (A.S.) REITERATES

”.ALLAH HAS CREATED THEM ON RECOGNITION“

(TAUHEED, P.٣٣٠)

THUS, ALLAH THE ALMIGHTY HAS PLACED HIS RECOGNITION IN THE SOIL (TEENAT) OF EVERY CREATURE, MIXED IT WITH HIS ESSENCE AND RULED OUT THE POSSIBILITY OF CHANGE IN THIS FORM. THIS IS THE COVENANT THAT ALLAH HAS TAKEN FROM ALL HIS CREATURES BEFORE THEIR ARRIVAL IN THIS WORLD AND IS ATTACHED WITH THEM IN THIS WORLD AS WELL TO COMPLETE HIS ARGUMENT ,UPON THEM. ALLAH THE ALMIGHTY INFORMS

AND (REMEMBER) WHEN YOUR LORD REMOVED FROM THE BACKS OF THE “ PROGENY OF ADAM (A.S.), THEIR OFF-SPRINGS AND MADE THEM WITNESS AGAINST THEMSELVES, ‘AM I NOT YOUR LORD?’ THEY ALL SAID, ‘YES. WE TESTIFY.’ (THIS WAS) SO THAT YOU MAY NOT SAY

ON THE DAY OF JUDGMENT, 'SURELY WE WERE UNAWARE OF THIS.' OR THAT YOU SAY, 'OUR FOREFATHERS WERE POLYTHEISTS FROM BEFORE AND WE ARE ONLY THEIR OFF-SPRINGS. WILL YOU DESTROY US FOR WHAT THE WRONG-DOERS "?DID

(SURAH A'RAAF: ١٧٢, ١٧٣)

SO, ALL THE HUMANS HAVE BEEN CREATED ON THE NATURE OF ALLAH'S RECOGNITION

MAREFATULLAH) AND HENCE THE QUESTION OF DOUBT AND AMBIGUITY) CONCERNING THE

ALMIGHTY. PROPHETS OF ALLAH (PEACE BE UPON THEM) WHO CAME TO INVITE THE

,PEOPLE TOWARDS HIM, USED TO SAY

ARE YOU IN DOUBT ABOUT ALLAH, THE CREATOR OF THE HEAVENS AND THE " "?EARTH

(IBRAHIM: ١٠)

,IMAM BAQER (A.S.) SAYS THAT THE HOLY PROPHET (S.A.) SAID

EVERY CHILD IS BORN ON FITRAT (GOD-KNOWING NATURE). THAT IS, ON THE " RECOGNITION THAT SURELY ALLAH (MIGHTY AND GLORIFIED BE HE) IS HIS CREATOR. AND THIS IS HIS SAYING, 'AND IF YOU ASK THEM WHO HAS CREATED ".THE HEAVENS AND THE EARTH, THEY WOULD CERTAINLY SAY, ALLAH

(TAUHEED, P.٣٣١)

THEREFORE, ALL THE HUMAN BEINGS, AT THE TIME OF THEIR BIRTH, POSSESS THE RECOGNITION OF ALLAH, HIS UNITY, (TAUHEED) HIS BEING THEIR CREATOR AND SUSTAINER IN THEIR NATURE. BUT THIS RECOGNITION IS SIMPLE (BASEET). THAT IS, IT IS

PRESENT IN THEIR NATURE BUT THEY ARE NOT AWARE OF ITS EXISTENCE. HAD THEY CONTINUED TO LIVE IN THIS VERY WAY, AND THERE DID NOT COME ANY REMINDER IN THEIR ENTIRE LIVES, THEY WOULD BE NEITHER BELIEVERS NOR .UNBELIEVERS OR POLYTHEISTS

,SOMEONE ASKED IMAM SADEQ (A.S.) CONCERNING THE VERSE

PEOPLE WERE ONE NATION. THEN ALLAH RAISED THE PROPHETS AS GIVERS OF“ ”.GLAD TIDINGS AND AS WARNERS

(SURAH BAQARAH: ٢١٣)

,HE (A.S.) REPLIED

THEY WERE NOT ON GUIDANCE. THEY WERE ON ALLAH'S NATURE ON WHICH HE“ CREATED THEM. THERE IS NO CHANGE IN ALLAH'S CREATION. AND THEY COULD NOT BE GUIDED TILL ALLAH GUIDED THEM. HAVE YOU NOT HEARD IBRAHIM SAYING, 'HAD MY LORD NOT GUIDED ME, I WOULD DEFINITELY HAVE BEEN AMONG THE DEVIATED ONES.' (AN'AAM: ٧٧), I.E. I WOULD HAVE BEEN AMONG THOSE WHO ”.FORGOT THE COVENANT

(TAFSEER-E-AYYASHI, VOL.١, P. ١٠۴)

WHEN HAZRAT IBRAHIM (A.S.), AMONG THE GREATEST MONOTHEISTS AND THOSE WHO

HAVE RECOGNISED ALLAH, CONFESSES IN THIS MANNER, THEN HOW IS IT POSSIBLE THAT

OTHERS CAN ACQUIRE THE COGNITION OF ALLAH THROUGH THEIR INTELLECTS AND UNDERSTANDING?! HOW CAN THEY RECOGNISE A THING THAT IS BEYOND THEIR INTELLECTS

?AND REMOTE FROM THEIR UNDERSTANDING

,(.ALLAH THE ALMIGHTY SAYS TO THE HOLY PROPHET (S.A.W.A

".THEIR GUIDANCE IS NOT ON YOU BUT ALLAH GUIDES WHOSOEVER HE PLEASES"

(SURAH BAQARAH: ٢٧٢)

".ALLAH DOES NOT PLACE RESPONSIBILITY ON A SOUL BUT WITHIN ITS CAPACITY "

(SURAH BAQARAH: ٢٨۶)

ALLAH DOES NOT PLACE RESPONSIBILITY ON A SOUL BUT WHAT HAS BEEN GIVEN " ".TO IT

(SURAH TALAAQ: ٧)

ABDUL A'LAA SAYS I ASKED IMAM SADEQ (A.S.): 'HAS ALLAH PROVIDED MAN ANY

FACULTY BY WHICH HE CAN ACQUIRE THE RECOGNITION OF ALLAH?' HE (A.S.) REPLIED IN

THE NEGATIVE. HE QUESTIONED AGAIN, 'HAS HE IMPOSED ON THEM A RESPONSIBILITY TO ACQUIRE HIS RECOGNITION?' ONCE AGAIN IMAM (A.S.) ANSWERED, 'NO. EXPLANATION IS ONLY FROM ALLAH'S SIDE.' THEREAFTER, HE '.(A.S.) RECITED THE LAST TWO VERSES QUOTED ABOVE

,IMAM SADEQ (A.S.) SAYS

ALLAH HAS NOT IMPOSED ANY RESPONSIBILITY ON HIS CREATURES THAT THEY " RECOGNIZE HIM. IT IS UPON ALLAH ALONE TO INTRODUCE HIMSELF TO HIS CREATURES. AND IT IS THE DUTY OF THE CREATURES THAT WHEN ALLAH ".INTRODUCES HIMSELF, THEY SHOULD ACCEPT HIS RECOGNITION

(AL-KAFI, VOL. ١, P. ١۶۴)

,IN YET ANOTHER TRADITION, HE (A.S.) SAID

ALLAH HAS NOT PLACED ANY RESPONSIBILITY ON HIS CREATURES VIS-à-VIS “ ”.RECOGNITION. NOR HAS HE PROVIDED THEM ANY PATH FOR IT

(BEHAARUL ANWAAR, VOL. ۵, P. ٢٢٢)

THEREFORE, NOTWITHSTANDING THE FACT THAT ALLAH, ON ACCOUNT OF HIS GRACE AND

NOBILITY, HAS INSTILLED HIS RECOGNITION IN THE CREATURES, BUT FOR HIS ,MUNIFICENCE

NONE WOULD BE ABLE TO REALISE AND FIND HIM IN THE CONCEALED DEPTHS OF THEIR

.ESSENCE

HERE, ANOTHER QUESTION CROPS UP AND THAT IS: WHAT IS THE USE OF PRIOR WORLD’S

INTRODUCTION IN THIS LIFE? THE ANSWER IS THAT FIRSTLY, IT IS NOT NECESSARY THAT THIS

INNATE RECOGNITION BE ONLY FOR THIS WORLD. RATHER, IT IS QUITE POSSIBLE THAT IT MIGHT BE SIMPLY FOR THE SAKE OF COMPLETING THE ARGUMENT. SECONDLY, IF PRIOR

RECOGNITION WAS NOT AVAILABLE- AS THE TRADITIONS HAVE STATED EXPLICITLY- NONE

WOULD BE ABLE TO RECOGNISE THEIR LORD, THEIR CREATOR AND THEIR .SUSTAINER

THEREFORE, ALLAH HAS NOT ONLY INTRODUCED HIMSELF IN THE PREVIOUS

WORLD BY INSTILLING THIS COGNITION IN THE ESSENCE OF THE PEOPLE, IN ,FACT, EVEN IN THIS WORLD

WHICH IS A PLACE OF EXAMINATION AND TRIBULATIONS, IT IS HE WHO HAS LIFTED THE

VEILS OF NEGLIGENCE AND FORGETFULNESS FROM THE HIDDEN RECOGNITION IN THEIR

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NATURE AND GUIDED THEM TOWARDS IT. EVIDENTLY, THE TRADITION OF ALLAH IS THAT THIS GUIDANCE CAN BE ACHIEVED ONLY THROUGH THE MEDIA OF CAUSES LIKE SENDING OF THE PROPHETS (A.S.), HIS SIGNS, PLACING MAN IN .DIFFICULTIES AND PROBLEMS, ETC

AMEERUL MOMINEEN (A.S.) CONSIDERS GUIDING THE PEOPLE TO THE INNATE RECOGNITION AND REMINDING THEM OF THEIR COVENANT TO THEIR LORD, AS THE

:(IMPORTANT AIMS OF SENDING THE PROPHETS (PEACE ON THEM

THEN HE RAISED AMONG THEM HIS MESSENGERS, AND SENT SUCCESSIVELY TO"

THEM HIS PROPHETS, TO MAKE THEM FULFILL THE COVENANT OF THEIR NATURE, AND

"...REMIND THEM OF HIS FORGOTTEN BOUNTIES

(NAHJUL BALAGHA, SERMON ١)

:AND ALLAH THE ALMIGHTY ADDRESSES HIS MESSENGER (S.A.) THUS

THEN REMIND; FOR YOU ARE ONLY A REMINDER. YOU ARE NOT DOMINANT OVER " ".THEM

(SURAH GHAASHIYAH: ٢١, ٢٢)

DIVINE EMISSARIES WERE SENT SO THAT THEY COULD DRAW THE ATTENTION OF MANKIND TO THE CONCEALED RECOGNITION IN THEIR NATURE. THEY PERFORMED THIS TASK IN VARIOUS WAYS AND ADOPTING NUMEROUS METHODS. SIMILARLY, THEIR SUCCESSORS (AWSIYAA) TOO FOLLOWED IN THE FOOTSTEPS .OF THE PROPHETS (A.S.) AND INVITED THE PEOPLE TOWARDS THEIR LORD

A MAN CAME TO IMAM SADEQ (A.S.) AND REQUESTED, "O SON OF ALLAH'S !MESSENGER

GUIDE ME TO ALLAH AS TO WHO IS HE. FOR INDEED THE DISPUTANTS HAVE ”.ARGUED WITH ME A LOT IN THIS REGARD AND HAVE EVEN CONFUSED ME

,IMAM SADEQ (A.S.) REPLIED

”?O SLAVE OF ALLAH! HAVE YOU EVER BOARDED AN ARK“

HE REPLIED IN THE AFFIRMATIVE. IMAM (A.S.) QUESTIONED HIM FURTHER, “HAS IT EVER HAPPENED THAT THE ARK WAS WRECKED AND THERE WAS NO OTHER SHIP WHICH COULD RESCUE YOU? NOR DID YOU KNOW SWIMMING BY WHICH YOU ”?COULD REACH TO THE SHORE

WHEN HE REPLIED IN THE AFFIRMATIVE AGAIN, IMAM (A.S.) QUESTIONED, “AT THIS JUNCTURE (WHEN ALL YOUR HOPES HAVE BEEN SEVERED), DID YOU NOT ”?RELY ON SOMEONE WHO COULD SAVE YOU FROM THIS DIFFICULTY

,HE EXCLAIMED, “OF COURSE.” IMAM SADEQ (A.S.) CONFIRMED

THE ONE WHO WAS YOUR HOPE IN THAT MOMENT OF CALAMITY AND FROM “ WHOM YOU EXPECTED SALVATION WHEN THERE WAS NO OTHER SAVIOUR, A ”REFUGE WHEN THERE WAS NO OTHER REFUGE...IS ALLAH

(TAUHEED, P. ۲۳۰)

THEREFORE, IT IS CLEAR THAT PHILOSOPHICAL DISCUSSIONS AND THEOLOGICAL ARGUMENTS

DID NOT BRING THIS MAN NEARER TO ALLAH. BUT, IMAM SADEQ (A.S.), IN HIS SIMPLE

AND LUCID STYLE, REMINDED HIM OF HIS LORD, INTRODUCED IN HIS (FITRAT) NATURE. OF

COURSE, THIS IS ONE OF THE METHODS TO GUIDE A MAN TOWARDS THE RECOGNITION OF HIS LORD. THIS METHOD WHICH IS CALLED AS THAT OF DIFFICULTIES AND CALAMITIES (BASAA WA ZARRAA) HAS BEEN USED EXTENSIVELY ,IN QURAN. ALLAH THE ALMIGHTY REMINDS

YOUR LORD IS HE WHO SPEEDS THE SHIPS FOR YOU IN THE SEA THAT YOU MAY“ SEEK OF HIS GRACE; SURELY HE IS EVER MERCIFUL TO YOU. AND WHEN DISTRESS AFFLICTS YOU IN THE SEA, AWAY GO THOSE WHOM YOU CALL EXCEPT HE; BUT WHEN HE BRINGS YOU SAFE TO THE LAND, YOU TURN ASIDE; AND MAN IS EVER ”.UNGRATEFUL

(SURAH ASRAA: ۶۶, ۶۷)

ANOTHER METHOD WHICH HAS BEEN EXTENSIVELY RELIED UPON BY THE QURAN AND THE

TRADITIONS OF THE INFALLIBLE IMAMS (A.S.), IS TO REMIND MAN OF THE BOUNTIES OF

ALLAH. RANGING FROM MAN HIMSELF, TO THE SMALLEST DUST PARTICLE, NOT ONLY THE

EXISTENCE OF EVERY CREATURE, BUT EVEN THEIR SURVIVAL IS BONDED WITH ALLAH’S

.POWER AND GRACE

,IMAM MUHAMMAD BAQER (A.S.) REVEALS

ALLAH, THE HIGH, REVEALED TO MOSES (A.S.), ‘LOVE ME AND MAKE MY“ CREATURES LOVE ME.’ HAZRAT MOSES (A.S.) SAID, ‘O LORD! YOU KNOW THAT NOBODY IS DEARER TO ME THAN YOU. BUT HOW CAN I CHANGE THE HEARTS OF THE SERVANTS?’ ON THIS, ALLAH REVEALED TO HIM, ‘REMIND THEM OF MY BOUNTIES AND ENDOWMENTS. THEN CERTAINLY THEY WILL NOT REMEMBER ”.ANYTHING BUT GOOD ABOUT ME

(BEHAARUL ANWAAR, VOL. ٧٠, P. ٢٢)

(THE LATE AYATULLAH MIRZA MAHDI ISFAHAANI (MAY ALLAH'S MERCY BE ON HIM

OPINES IN THIS REGARD, "THE AIM OF RATIONALIZATION THROUGH THE SIGNS IS TO PREVENT THE DENIAL OF ALLAH'S EXISTENCE (HADD-E-NAFY-O-TA'TEEL) . FOR, THE EXISTENCE OF A CREATURE IS IMPOSSIBLE WITHOUT A CREATOR... MOREOVER, THE CONCLUSION OF THIS REASONING IN DIVINE SCIENCE, IS PERPLEXITY AND CONFUSION IN THE RECOGNITION OF HIS BEING, THE MOST HIGH, -AND IT IS OBLIGATORY THAT IT SHOULD BE THUS- AND THEREFORE, HE IS ".'CALLED AS 'ALLAH

(ABWAABUL HUDA, P. ١٧)

THUS, IT IS CLEAR THAT THE NATURAL RECOGNITION OF ALLAH IMPLIES THAT HE ON ACCOUNT OF HIS GRACE AND NOBILITY HAS BESTOWED HIS RECOGNITION TO THE ENTIRE MANKIND AND INGRAINED IT IN THEIR ESSENCE AND CREATED THEM ON IT. BUT AS THIS RECOGNITION IS SIMPLE (BASEET), THEY ARE UNAWARE OF ITS EXISTENCE IN THEIR ESSENCE AND WHENEVER ALLAH THE ALMIGHTY SO DESIRES, HE WILL REMIND THEM ABOUT IT AND DRAW THEIR ATTENTION. OF COURSE, THEIR REMINDER AND ATTENTION HAS DIFFERENT LEVELS AND GRADES. SOME REMINDERS ARE VERY SEVERE AND INTENSE WHILE OTHERS ARE WEAK AND YET OTHERS ARE MODERATE. WE HAVE ALREADY STATED THAT IT IS A DIVINE TRADITION THAT HE USUALLY MAKES HIS SLAVE ATTENTIVE TOWARDS HIMSELF AND REMINDS THEM ABOUT THIS RECOGNITION ON DIFFERENT OCCASIONS, OF .WHICH WE HAVE MENTIONED A FEW. ONE OF THESE INSTANCES IS SALAAT

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IN SALAAT, ALLAH THE ALMIGHTY REMEMBERS HIS SERVANTS AND THIS REMEMBRANCE IS MUCH MORE THAN WHAT THE SERVANTS REMEMBER OF THEIR LORD. IN SALAAT, THE SLAVES, FEELING THEIR NEED, PAUCITY, DEGRADATION AND DEPENDENCE, RAISE THEIR HANDS TO BEG THEIR LORD, THE SELF-SUFFICIENT, THE NEEDLESS. ALLAH THE ALMIGHTY FULFILS THEIR NEEDS AND HELPS THEM ACHIEVE THEIR DESIRES. IT IS KNOWN THAT THE MOST IMPORTANT AND GREATEST DESIRE OF A COGNIZANT SERVANT IS TO ATTAIN PROXIMITY WITH HIS LORD, MEETING ALLAH AND RISING TO THE HIGHEST LEVELS OF RECOGNITION. ALLAH THE ALMIGHTY ON HIS PART, ACCORDING TO HIS PROMISE, HELPS HIM REACH TO THE UNPRECEDENTED DEGREES. AS A RESULT, WHEN HE FINDS HIMSELF IN THE PRESENCE OF THE ALMIGHTY, HE REALIZES HIS GREATNESS AND MIGHT TO SUCH AND EXTENT THAT HE IS COMPLETELY OBLIVIOUS OF EVERYTHING ELSE AROUND HIM. PREVIOUSLY, WE HAVE ,NARRATED THE STATEMENT OF AMEERUL MOMINEEN (A.S.) THAT HE SAID

AND THE MEANING OF 'SURELY THE PRAYERS HAVE BEEN ESTABLISHED' IN " EQAAMAH IS THAT: 'THE TIME OF VISITATION, CONVERSATION, FULFILLMENT OF NEEDS, COMPREHENDING THE DESIRES AND REACHING TO ALLAH (MIGHTY AND GLORIFIED BE HE), HIS NOBILITY, PARDON, SATISFACTION AND FORGIVENESS ".HAS ARRIVED

IMAM MUHAMMAD BAQER (A.S.) SAYS THAT ALLAH THE ALMIGHTY HAS SAID, "THE BEST THING BY WHICH MY SERVANTS CAN GAIN PROXIMITY TO ME ARE THE OBLIGATORY ACTS WHO PERFORMANCE HAS BEEN IMPOSED UPON THEM. AND CERTAINLY, MY SERVANT COMES SO CLOSE TO ME BY PERFORMING THE RECOMMENDED ACTS THAT I LOVE HIM. AND WHEN I LOVE HIM, I BECOME HIS EAR BY WHICH HE LISTENS, HIS EYES BY WHICH HE SEAS, HIS TONGUE BY WHICH HE SPEAKS AND HIS HAND BY WHICH HE TAKES. WHEN HE CALLS ME, I ANSWER HIM ".AND IF HE ASKS ME FOR SOMETHING, I GRANT HIM

(AL-KAFI, VOL. ٢, P. ٣٥٢)

THE LATE AYATULLAH MIRZA MAHDI ISFAHAANI (MAY ALLAH'S MERCY BE ON HIM)

SAYS: TRUE DIVINE RECOGNITION CANNOT BE GAINED EXCEPT THROUGH HIM AND THE REINS OF THIS RECOGNITION ARE IN HIS HANDS. IT IS UPON HIM TO INTRODUCE HIMSELF TO HIS SERVANTS. THUS, SEEING HIM, MEETING HIM AND RECOGNIZING HIM IS ENTIRELY DEPENDENT ON HIM. HENCE, HE HAS MADE SOME HOUSES ON THE EARTH FOR HIS VISION AND RECOGNITION AND NAMED THEM AS 'MOSQUES'. THE TIMINGS OF SALAAT ARE THE TIMINGS OF MEETING AND RECOGNIZING HIM. TO ANNOUNCE THE TIMINGS OF THIS ASCENSION, HE HAS ORDAINED THE AZAAN. TO ATTEND TO HIS PRESENCE, HE HAS IMPOSED SOME CONDITIONS LIKE CLEANLINESS OF THE BODY AND CLOTHES AND THE MODE OF DRESSING. THE BASIS OF THIS RECOGNITION IS TO STAND BEFORE HIM WITH RESPECT AND ATTENTION AND THIS IS DONE THROUGH ANNOUNCING HIS GREATNESS (ALLAHU AKBAR), PRAISING HIM (ALHAMDULILLAH), PURIFYING HIM (SUBBUHUN QUDDUS), INVOKING, MODESTY, HUMILITY, A SENSE OF DEGRADATION AND LOWLINESS, ETC. AS THERE IS NO LIMIT FOR THE RECOGNITION OF ALLAH AND EVEN THE LEVELS OF THIS RECOGNITION ARE INFINITE, HENCE SALAAT HAS BEEN MADE OBLIGATORY

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FOR EVERYBODY TILL THEIR LAST BREATH. ANYONE WHO TASTES THE SWEETNESS OF PRAYERS AND ACHIEVES ITS AIM, WILL REALIZE THAT HIS ADVENT IN THIS WORLD AND HIS IMPRISONMENT IN THIS ABODE, IS ONLY FOR RECOGNITION. FOR, A PERSON'S RECOGNITION IS INCOMPLETE TILL HE ENTERS THE HOUSE OF DEPRIVATION AND REALIZATION AND HIS CHANGING FROM ONE CONDITION TO ANOTHER SO THAT HE ATTAINS THE LEVELS OF RECOGNITION WHICH CANNOT BE ACHIEVED BUT IN SUCH A HOUSE. THEREFORE, HE WILL KNOW THE REASON FOR HIS ARRIVAL IN THIS HOUSE OF EXAMINATION AND TEST. BECAUSE IF MAN DOES NOT WITNESS THE CONDITIONS OF DEGRADATION, POVERTY AND HELPLESSNESS, HE WILL NEVER KNOW MIGHT, NEEDLESSNESS AND PERFECTION. CONSEQUENTLY, HE WILL NEVER KNOW WHO IS THE SOURCE OF THIS MIGHT AND NEEDLESSNESS. AND ONE, WHO IS NOT AWARE OF THE PAINS OF VEIL AND IGNORANCE, WILL NEVER RECOGNIZE THE VALUE OF RECOGNITION, ”.KNOWLEDGE AND VISION

(ABWABUL HUDA, P. ١٢۵-١٢٧)

WORSHIP AND SUBMISSION

,ALLAH THE ALMIGHTY DECLARES

”.I HAVE NOT CREATED THE JINNS AND MANKIND EXCEPT TO WORSHIP ME“

(SURAH ZAARIYAAT: ۵۶)

AND YOUR LORD HAS DECREED THAT YOU WILL NOT WORSHIP ANYBODY BUT“

”.HIM

(SURAH BANI ISRAEL: ٢٣)

AND INDEED WE SENT IN EVERY NATION A PROPHET SAYING, ‘WORSHIP“ ”.ALLAHAND KEEP AWAY FROM THE REBELLIOUS ONES

(SURAH NAHL: ٣۶)

,EXPLAINING THE FIRST VERSE, IMAM SADEQ (A.S.) SAYS

HE CREATED THEM SO THAT THEY FOLLOW HIS COMMAND, I.E. THEY WORSHIP“ ”.HIM

(ELALUSH SHARAA’E, P. ١٣)

SIMILARLY, IN ANOTHER EXEGESIS OF THE ABOVE VERSE, HE (A.S.) SAYS, “HE ”.CREATED THEM FOR WORSHIP

(ELALUSH SHARAA’E, P. ١۴)

,AMEERUL MOMINEEN (A.S.), IN THE SERMON OF DHEE-QAAR ELUCIDATES

THEN SURELY ALLAH THE ALMIGHTY RAISED MUHAMMAD (S.A.W.A.) WITH TRUTH“ TO BRING OUT HIS SERVANTS FROM THE WORSHIP OF HIS SERVANTS TO HIS WORSHIP, FROM THE BINDING OF HIS SERVANTS TO HIS OWN BINDING, FROM OBEDIENCE OF HIS SERVANTS TO HIS OWN OBEDIENCE AND FROM THE ”.MASTERSHIP OF HIS SERVANTS TO HIS OWN MASTERSHIP

(AL-KAFI, VOL. ٨, P. ٣٨۶)

TO BE A SLAVE IMPLIES A SENSE OF SMALLNESS AND SLAVERY. VICE-VERSA, TO BE A

MASTER MEANS TO FEEL GREAT AND LORDLY. ONE WHO IS KING, IS MASTER AND THE ONE

WHO IS A SUBJECT, IS A SLAVE. ALLAH, WHO ENJOYS ABSOLUTE LORDSHIP DOMINATES ALL

AFFAIRS, POSSESSES MASTER SHIP AND POWER OF GOVERNANCE OVER ONE AND ALL, AND

HIS MASTER SHIP ENTAILS COMMANDS AND PROHIBITIONS FOR EVERYBODY WITHOUT

EXCEPTION. IT IS NECESSARY THAT THE SERVANTS SHOULD FEEL A SENSE OF ,SLAVERY

,SUBMISSION AND HUMILITY IN HIS PRESENCE. IMAM SADEQ (A.S.) SAYS

KNOWLEDGE IS NOT ACQUIRED BY LEARNING. IT IS ONLY A LIGHT WHICH ALLAH " (BLESSED AND HIGH IS HE) PENETRATES IN THE HEART OF ONE WHOM HE INTENDS TO GUIDE. SO, IF YOU DESIRE KNOWLEDGE, THEN FIRST SEEK IN YOURSELF THE REALITY OF SERVITUDE. THEN SEEK KNOWLEDGE FOR ITS APPLICATION. ASK ALLAH FOR ITS UNDERSTANDING, HE WILL MAKE YOU ".UNDERSTAND IT

THE NARRATOR SAYS I ENQUIRED, 'WHAT IS THE REALITY OF SERVITUDE?' HE (.(A.S

REPLIED, "IT COMPRISES OF THREE THINGS: FIRSTLY, A PERSON SHOULD NEVER CONSIDER

HIMSELF TO BE THE MASTER OF THINGS ENDOWED TO HIM BY ALLAH THE ALMIGHTY. HE SHOULD CONSIDER EVERY BOUNTY AND WEALTH TO BE ALLAH'S .TRUST AND UTILIZE IT AS ALLAH WISHES

SECONDLY, A PERSON SHOULD NOT HAVE ANY PLAN OPPOSED TO THAT OF HIS .LORD

THIRDLY, ALL HIS EFFORTS SHOULD BE FOCUSED ON HIS COMMANDS AND .PROHIBITIONS

THUS, IF A PERSON DOES NOT CONSIDER HIMSELF AS THE MASTER OF THE BOUNTIES GRANTED TO HIM BY ALLAH THE ALMIGHTY, IT IS EASIER FOR HIM TO

USE THEM WHERE ALLAH HAS COMMANDED. AND IF A PERSON DOES NOT PLAN AGAINST THE PLANNING OF ALLAH, IT BECOMES MUCH EASIER FOR HIM TO FACE THE CALAMITIES AND AFFLICTIONS OF THIS WORLD. AND IF HE USES ALL HIS EFFORTS TO ACT ON HIS COMMANDS AND PROHIBITIONS, HE WILL NOT HAVE ANY .TIME LEFT FOR DISPUTING WITH THE PEOPLE OR LORDING OVER THEM

HENCE, IF ALLAH GRANTS SOMEBODY THESE THREE THINGS, THE WORLD, IBLIS AND ALL THE CREATURES WILL NOT HOLD ANY SIGNIFICANCE IN HIS EYES. HE WILL NOT SEEK THIS WORLD FOR LORDING OVER THE PEOPLE; HE WILL NOT SEEK WEALTH FOR THE SAKE OF POWER AND SUPERIORITY AND WILL NOT FORFEIT .THIS WORLD OF A FEW DAYS DUE TO HIS LAZINESS

,ALL THESE ARE FROM THE FIRST DEGREE OF PIETY. ALLAH THE ALMIGHTY WARNS

THIS IS THE HOUSE OF THE HEREAFTER. WE HAVE MADE IT FOR THOSE WHO DO“ NOT

”.SEEK ANY LOFTINESS IN THE EARTH NOR MISCHIEF

(SURAH QASAS: ۸۳)

THEREFORE, A SLAVE IS ONE WHO FEELS THAT HIS SELF AND ALL HIS POSSESSION, IS UNDER

THE DOMINION OF HIS MASTER. CONSIDERING THAT EVERYTHING HAS COME AND WILL

COME INTO EXISTENCE ONLY ON ACCOUNT OF THE WILL (MASHEEYAT) OF ALLAH AND NOTHING IS INDEPENDENT OF IT, IT WILL NOT BE INCORRECT TO SAY THAT ONLY ALLAH IS THE MASTER AND REST EVERYTHING ELSE IS BUT HIS CREATION. FOR, THE EXISTENCE AND

SURVIVAL OF EVERY CREATURE IN THIS UNIVERSE DEPENDS ON HIS WILL AND .INTENTION

,IMAM SADEQ (A.S.) DECLARES

NOTHING OCCURS IN THIS EARTH AND IN THE HEAVEN EXCEPT WITH THE“ FOLLOWING

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SEVEN STAGES: WILL, INTENTION, DESTINY, DECREE, PERMISSION, BOOK AND IMPLEMENTATION. THEN WHOEVER THINKS THAT HE CAN REDUCE ANY OF THESE

".STAGES, THEN INDEED HE HAS DISBELIEVED

(AL-KAFI, VOL. ١, P. ١۴٩)

THEREFORE, IN THE FIRST INSTANCE, NOBODY HAS GOT ANY RIGHT OF MASTER SHIP AND

SUPERIORITY OVER THE OTHER AND THE REAL MASTER AND THE TRUE KING OF ONE AND ALL IS

ONLY ALLAH. ALL ARE HIS SUBJECTS AND IT IS OBLIGATORY ON THEM TO FULFIL THE RIGHT OF SERVITUDE. THEY MUST OBEY ONLY HIM AND SUBJECT THEMSELVES WITH UTMOST

HUMILITY, MODESTY AND LOWLINESS IN FRONT OF HIM. CONSIDERING ANYBODY ELSE AS

THE MASTER IS A GREAT SIN AND IS TANTAMOUNT TO DENYING HIM AND .POLYTHEISM

ACKNOWLEDGING ANYBODY TO BE AT THE SAME LEVEL OR AT PAR WITH HIM IS SHEER

.POLYTHEISM

,ALLAH THE ALMIGHTY SAYS

AND THEY TAKE GODS OTHER THAN ALLAH SO THAT THEY BECOME THE CAUSE OF " MIGHT FOR THEM. NAY! SOON THEY WILL DENY THEM AND WILL TURN INTO ".THEIR ENEMIES

(SURAH MARYAM: ٨١, ٨٢)

,EXPLAINING THE ABOVE VERSE, IMAM SADEQ (A.S.) SAYS

THOSE WHO HAVE TAKEN TO GODS OTHER THAN ALLAH THE ALMIGHTY, ON THE " DAY OF JUDGMENT THEIR GODS WILL BE RAISED TO OPPOSE THEM AND THEIR ".WORSHIP

THEN IMAM (A.S.) SAID, "WORSHIP AND SERVITUDE DOES NOT IMPLY PROSTRATION AND BOWING. IN FACT, WORSHIP MEANS OBEDIENCE AND SUBMISSION. WHOEVER OBEYS A CREATURE TO DISOBEY ALLAH, HAS IN FACT ".WORSHIPPED HIM

(TAFSEER AL-QUMMI, VOL. ٢, P.٥٥)

,IMAM BAQER (A.S.) SAYS

YOU (SHIAS) ARE THAT GROUP WHO HAS REFUSED TO WORSHIP THE" ".REBELS.WHOEVER OBEYS AN OPPRESSOR, HAS INDEED WORSHIPPED HIM

(BEHAARUL ANWAAR, VOL. ٢٣, P. ٣٦١)

,AMEERUL MOMINEEN (A.S.) SAYS

ALLAH DEPUTED MUHAMMAD (PEACE BE UPON HIM AND HIS PROGENY) WITH" TRUTH SO THAT HE MAY TAKE OUT HIS PEOPLE FROM THE WORSHIP OF IDOLS ".TOWARDS HIS WORSHIP AND FROM OBEYING SATAN TOWARDS OBEYING HIM

(NAHJUL BALAGHA, SERMON ١٤٧)

ANYBODY WHO THINKS HIMSELF TO BE THE MASTER AND RULER OTHER THAN ALLAH THE

ALMIGHTY, HE DESERVES TO BE LEFT TO HIMSELF. AND ANYONE WHO TAKES A DEITY AND

LORD BESIDES ALLAH, HE WILL HAND HIM OVER TO THAT DEITY AND LORD. THE HOLY

PROPHET (PEACE BE UPON HIM AND HIS PROGENY) SAYS THAT ALLAH THE

,ALMIGHTY HAS WARNED

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WHOEVER OBEYS ME, I WILL NOT HAND HIM OVER TO OTHER THAN MYSELF. AND" WHOEVER DISOBEYS ME, I WILL LEAVE HIM UNTO HIMSELF. THEN I WON'T ".BOTHER IN WHICH VALLEY HE IS DESTROYED

(WASAAELUSH SHIAH, VOL. ١٥, P. ٢٣٥)

,IMAM SADEQ (A.S.) SAID TO ABBAD IBN KATHEER BASRI

WOE UNTO YOU O ABBAD! KEEP AWAY FROM OSTENTATION. FOR, WHOEVER " WORKS FOR OTHER THAN ALLAH, ALLAH WILL HAND HIM OVER TO THE ONE FOR ".WHOM HE WORKED

(AL-KAFI, VOL. ٢, P. ٣٩٣)

HENCE, CONSIDERING THAT HIS SLAVES AND WHATEVER IS IN THEIR POSSESSION, ALL ARE

THE CREATURES AND POSSESSION OF ALLAH, THE LIMBS AND ORGANS OF THIS BODY AND THE ENTIRE EXISTENCE IS HIS PROPERTY. DERIVING BENEFIT FROM THEM DEPENDS ON HIS PERMISSION AND SATISFACTION. THUS, ANY UTILIZATION WHICH IS NOT IN CONFORMITY WITH HIS SATISFACTION AND ORDER WILL BE DEEMED AS PROHIBITED (HARAAM) . SO ALLAH THE ALMIGHTY HAS GIVEN POWER AND AUTHORITY TO EVERYBODY OVER THEIR SELVES AND WEALTH BUT HAS OUTLINED THEIR LIMITATIONS THROUGH DIVINE LAWS AND REGULATIONS. CONSEQUENTLY, NONE POSSESSES AUTHORITY AND DOMINATION OVER THE OTHER EXCEPT THAT IT HAS BEEN GRANTED BY ALLAH THE ALMIGHTY. HE ,DECLARES IN THE HOLY QURAN

SAY O ALLAH! YOU ARE THE KING OF THE KINGDOM. YOU GIVE THE KINGDOM TO" WHOMSOEVER YOU PLEASE AND SNATCH IT AWAY FROM WHOMSOEVER YOU PLEASE. YOU GIVE RESPECT TO WHOMSOEVER YOU PLEASE AND YOU DEGRADE WHOMSOEVER YOU PLEASE. IN YOUR HAND IS GOODNESS. SURELY YOU HAVE ".POWER OVER ALL THINGS

(SURAH ALE IMRAN: ٢۶)

IT SHOULD BE BORNE IN MIND THAT ALL PERFECTION, POWER AND AUTHORITY THAT HAS BEEN ENDOWED BY ALLAH THE ALMIGHTY TO HIS SERVANTS ARE NOT BECAUSE THEY DESERVED IT AND IT WAS NOT ALLAH'S DUTY TO BESTOW THESE BOUNTIES UPON THEM. BUT IT WAS HIS OBLIGATION AND GRACE ON THEM THAT HE GRANTED THESE FAVORS. OF COURSE, THIS OBLIGATION TOO IS NOT DEVOID OF WISDOM. ALLAH THE ALMIGHTY BROUGHT THE SERVANTS TO THE REALM OF EXISTENCE FROM NON-EXISTENCE AND GRANTED THEM THE LIGHTS OF INTELLECT, KNOWLEDGE, POWER, AUTHORITY AND FREEDOM. NOW, IF THEY DERIVE BENEFIT FROM THESE GREAT BOUNTIES, LOWER THEIR NECKS FOR HIS OBEDIENCE AND SUBMISSION, ACT WITH MODESTY AND HUMILITY IN FRONT OF HIM, FULFIL THE DUTIES OF WORSHIP DILIGENTLY AND EXPRESS THEIR GRATITUDE FOR HIS BOUNTIES, THEY WILL DRAW THEMSELVES NEARER TO THEIR REAL MASTER AND ATTAIN GREAT HEIGHTS AND PERFECTION FROM HIS SIDE. BUT IF THEY ADOPT THE PATH OF DISOBEDIENCE AND TRANSGRESSION WHILE HE INTENDS TO OBLIGE THEM, HE WILL SNATCH AWAY THE BOUNTIES FROM THEM SO THAT THEY MAY BE ATTENTIVE TOWARDS THEIR POVERTY AND DEPENDENCE ON HIM. AND IF HE WANTS, HE WILL INCREASE THEIR BOUNTIES AND POWER SO THAT THEIR DISOBEDIENCE IS AUGMENTED, THEREBY BECOMING ELIGIBLE FOR A VERY SEVERE CHASTISEMENT IN THE HEREAFTER. THEREFORE, IF

SOMEBODY ACTS WITH SINS AND VICES WITH THE BOUNTIES THAT HE HAS RECEIVED FROM HIS BENEVOLENT LORD, HESHOULD NOT THINK THAT THESE GIFTS ARE DUE TO HIS TRANSGRESSIONS. RATHER, THESE ARE FOR PREPARING ,HIM FOR A GREAT CALAMITY IN THE NEXT WORLD. ALLAH THE ALMIGHTY WARNS

LET NOT THOSE WHO DISBELIEVE THINK THAT THE RESPITE THAT WE HAVE " GIVEN THEM, IS GOOD FOR THEM. WE HAVE GIVEN THEM RESPITE SO THAT THEY ".INCREASE IN SINS AND FOR THEM IS A DEBASING CHASTISEMENT

(SURAH ALE IMRAN: ١٧٨)

SO, IT SHOULD BE BORNE IN MIND THAT ALL THE POWERS AND AUTHORITIES ARE NOT IN LINE WITH THE POWER AND AUTHORITY OF ALLAH. ONLY THAT POWER AND AUTHORITY IS IN LINE WITH THAT OF ALLAH'S WHICH DENOTES OBEDIENCE, SERVITUDE, HUMILITY AND MODESTY IN FRONT OF HIM. AND THIS GOVERNMENT AND AUTHORITY IS THAT OF THE DIVINE PROPHETS (A.S.), THEIR SUCCESSORS (A.S.), THOSE WHO HAVE BEEN PERMITTED BY THEM TO TAKE CARE OF THE AFFAIRS OF THE PEOPLE AND DO NOT VIOLATE THE REGULATIONS FORMULATED BY THEM. AMONG ALL THESE DIVINE LUMINARIES, THE PERSONA WITH THE MAXIMUM POWER AND AUTHORITY IS THAT OF THE HOLY PROPHET (S.A.W.A.). ALL THE IMAMS (A.S.), ALL THE CHIEFS OF THE ARMIES, GOVERNORS OF CITIES, JUDGES, SCHOLARS, GUARDIANS, ETC. HAVE ALL DERIVED THEIR MASTER SHIP AND AUTHORITY FROM ALLAH'S LAST MESSENGER (S.A.W.A.). IMAM BAQER AND ,IMAM SADEQ (A.S.) SAY

SURELY ALLAH HAS DELEGATED TO HIS PROPHET (S.A.W.A.) THE AFFAIRS OF HIS " CREATION SO THAT HE OVERLOOKS AS TO HOW THEY OBEY HIM. THEN HE (A.S.) RECITED THE VERSE, 'WHATEVER THE PROPHET GIVES, TAKE IT AND WHATEVER ".'HE PROHIBITS, REFRAIN FROM IT

(SURAH HASHR: ٧) (AL-KAFI, VOL. ١, P. ٢۶۶)

,IMAM REZA (A.S.) SAYS

CERTAINLY ALLAH DELEGATED THE MATTERS OF HIS CREATION TO HIS PROPHET “ ,(S.A.W.A.) AND SAID

WHATEVER THE PROPHET GIVES YOU, TAKE IT AND WHATEVER HE PROHIBITS, ‘ REFRAIN FROM IT. BUT HE HAS NOT DELEGATED TO HIM THE AFFAIRS OF CREATION AND PROVIDING SUSTENANCE…INDEED, THE CREATOR OF ‘ ,EVERYTHING IS ALLAH AS HE SAYS

ALLAH IS HE WHO CREATED YOU, THEN PROVIDED YOU SUSTENANCE, THEN‘ CAUSED YOU TO DIE, THEN HE BRINGS TO LIFE (ONCE) AGAIN. IS THERE ANYONE FROM YOUR PARTNERS WHO CAN DO ANY OF THESE THINGS? GLORY BE TO HIM ”’.AND HIGH IS HE FROM WHAT THEY ASSOCIATE

(.SURAH ROME: ۴۰) (OYOON-O-AKHBAAR AL-REZA (A.S)

,IMAM BAQER (A.S.) SAYS

WHATEVER THE MESSENGER OF ALLAH (S.A.W.A.) HAS PROHIBITED, THEN IT IS AS“ “ .IF ALLAH HAS PROHIBITED IT

(BEHAARUL ANWAAR, VOL. ۱۷, P. ۱۰)

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THE SAME STATUS IS ENJOYED BY THE HOLY IMAMS (A.S.) WHO WERE FROM THE PROGENY OF THE HOLY PROPHET (S.A.W.A.) AND WERE HIS SUCCESSORS BARRING THE FACT THAT MAKING A THING PERMISSIBLE (HALAAL) OR PROHIBITED (HARAAM) WAS BEYOND THEIR DOMAIN. UNDER THE VERSE

,'OBEY ALLAH AND OBEY HIS MESSENGER AND THOSE IN AUTHORITY AMONG YOU'

,(SURAH NISA: ٥٩)

,IMAM BAQER (A.S.) EXPLAINS

THIS IS ABOUT ALI AND THE IMAMS (A.S.). ALLAH HAS PLACED THEM IN THE" POSITION OF THE PROPHETS (A.S.) EXCEPT THAT THEY DON'T MAKE A THING ".PERMISSIBLE OR PROHIBITED

(TAFSEER-E-AYYASHI, VOL. ١, P. ٢٥٢)

THUS, IT IS EVIDENT THAT OBEYING ANY ONE OF THEM IS EQUAL TO .WORSHIPPING HIM

AGAIN, IT IS KNOWN THAT ALL POWER, AUTHORITY AND MASTER SHIP RETURNS TO ALLAH

AND THEY ALL ULTIMATELY BELONG TO HIM. SO, IF ANY ONE ENJOYS ANY AUTHORITY AND

MASTER SHIP WITH ALLAH'S PERMISSION AND ORDER, THEN HIS MASTER SHIP AND

AUTHORITY IS CONSIDERED AS THAT OF ALLAH'S AND SUBSERVIENCE TO SUCH MASTER SHIP

WILL BE CONSIDERED AS HIS WORSHIP. NOW, IF ANYONE ACCEPTS HIS COMMAND AND

OBEYS HIM, THEN HE HAS ACCEPTED ALLAH'S COMMAND AND OBEYED HIM AND

CONSEQUENTLY, WORSHIPPED HIM. BUT IF SOMEONE ASSUMES AUTHORITY AND POWER

WITHOUT HIS PERMISSION AND COMMAND, THEN HE HAS INDEED USURPED A ,POSITION

PLACED HIMSELF AS AN OPPONENT OF ALLAH AND CLAIMED A STATUS IN FRONT .OF HIM

FOR, HE WILL EXPECT OTHERS TO OBEY HIM AND CARRY OUT HIS COMMANDS. NEEDLESS TO SAY, THOSE WHO OBEY HIM WILL ONLY OBEY HIM AND THIS .OBEDIENCE AND OBEISANCE HAS GOT NOTHING TO DO WITH ALLAH

THE SAME APPLIES FOR THE MASTER SHIP, AUTHORITY AND CONTROL OF A MAN OVER HIS

OWN SELF AND HIS WEALTH. IF HE VIEWS THEM FROM THIS ANGLE THAT THEY ARE THE

ENDOWMENTS OF ALLAH AND THEIR UTILISATION SHOULD BE IN CONFORMITY WITH HIS

COMMANDS AND PROHIBITIONS, THEN THIS VERY THOUGHT WILL BE THE OBEDIENCE AND

WORSHIP OF ALLAH THE ALMIGHTY. BUT IF IT USED ACCORDING TO THE SATISFACTION OF

ALLAH, UNWITTINGLY AND UNINTENTIONALLY, THEN IT WILL NOT BE CONSIDERED AS ALLAH'S WORSHIP. RATHER, ALL HIS EXPENDITURES AND . (EFFORTS WILL BE FOR SOMEONE ELSE AND THEREBY ILLEGAL (HARAAM

DESCRIBING THE DIFFERENT ASPECTS OF MASTER SHIP (WILAAYAH) , IMAM (.SADEQ (A.S

,SAYS

MASTERSHIP IS FROM TWO ASPECTS: ONE IS THE MASTERSHIP OF THE RIGHTFUL“ AND JUST RULERS WHO HAVE BEEN APPOINTED AS GUARDIANS OF THE PEOPLE BY ALLAH THE ALMIGHTY. THE SAME GOES FOR THOSE APPOINTED BY THEM AS MASTERS AND THIS SEQUENCE TILL THE LOWEST FORM OF MASTERSHIP. (I.E. ALL .(THESE ARE RIGHTFUL MASTERS AS THEY BEAR DIVINE ENDORSEMENT

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THE SECOND ASPECT OF MASTERSHIP IS THAT OF THE OPPRESSORS AND TYRANTS ANDTHOSE APPOINTED BY THEM TILL THE LOWEST FORM OF MASTERSHIP DUE TO .WHOM PEOPLE ARE MISGUIDED AND DEVIATED

THE LEGAL OF THESE TWO FORMS OF MASTERSHIP IS OBVIOUSLY THAT OF THE JUST MASTERS WHOSE RECOGNITION AND MASTERSHIP HAS BEEN MADE OBLIGATORY AND ENJOINED BY ALLAH. OBEYING THE SEQUENCE OF THESE MASTERS, DOWN THE LINE, WITHOUT REDUCING OR ADDING ANYTHING FROM OUR SIDE, OR DISTORTING HIS STATEMENTS, IS COMPULSORY AND STRENGTHENING HIS POSITION, A RECOMMENDED ACT. FOR, UNDER THE SHADOW OF THE JUST MASTER AND THOSE APPOINTED BY HIM, RIGHTS ARE ENLIVENED, JUSTICE IS ESTABLISHED AND FALSEHOOD AND OPPRESSION ARE DESTROYED. THEREFORE, ONE WHO LOOKS OUT FOR SUCH A MASTER AND HELPS HIM IN HIS EFFORTS IS LIKE THE ONE WHO HAS

.MADE EFFORTS TO STRENGTHEN THE RELIGION OF ALLAH

BUT THE MASTERSHIP OF THE TYRANT MASTERS, RIGHT FROM THE TOP TO THE LAST ONE APPOINTED BY THEM, HAS BEEN CONDEMNED AND FOLLOWING OR ASSISTING THEM IS PROHIBITED BECAUSE THEY ARE THE CAUSE OF MISGUIDANCE AND DEVIATION OF THE PEOPLE. WORKING WITH THEM AND ACCEPTING THEIR MASTERSHIP IS TOTALLY ILLEGAL AND NON-PERMISSIBLE. WHOEVER DOES SO, BECOMES LIABLE FOR A PAINFUL CHASTISEMENT, EVEN IF HIS WORK IS INSIGNIFICANT. FOR, ANY ACT WHICH IS DONE WITH THE INTENTION OF HELPING AND ASSISTING THEM, IS IN FACT, DIRECT DISOBEDIENCE OF ALLAH AND CONSEQUENTLY, A GREAT SIN. THIS IS BECAUSE UNDER THE SHADOW OF A TYRANT MASTER, TRUTH IS TRAMPLED AND FALSEHOOD IS ENLIVENED. OPPRESSION, TYRANNY AND DESTRUCTION ENGULF THE ENTIRE SOCIETY, DIVINE PROPHETS (A.S.), THEIR BOOKS AND THE BELIEVERS ARE THROWN TO THE WINDS, MOSQUES ARE DESTROYED, THE TRADITIONS OF ALLAH AND HIS LAWS ARE .SUBJECT TO DISTORTION

THEREFORE, TO WORK WITH THEM OR TO ASSIST THEM IS PROHIBITED

(HARAAM)EXCEPT IN A STATE OF HELPLESSNESS AND COERCION JUST AS THE ".OCCASION WHEN MAN IS FORCED TO DRINK BLOOD OR EAT CORPSE

(TOHOFUL OQOOL, P. ٣٣٢)

SO, IT IS EVIDENT THAT THE REALITY OF SERVITUDE IS SUBMISSION. AND THE REALITY OF

WORSHIP IS HUMILITY, MODESTY AND LOWLINESS. THE OBEDIENCE OF SOMEONE IS TANTAMOUNT TO BEING HUMBLE AND LOWLY IN FRONT OF HIM, THEREBY RESULTING IN HIS

WORSHIP. THEREFORE, ANY ONE WHO PERFORMS AN ACTION WITH THE INTENTION OF OBEYING HIS MASTER HAS INDEED WORSHIPPED HIM. AND IF SOMEBODY HAS DONE

SOMETHING FOR THE SATISFACTION OF HIS SELF, THEN HE HAS WORSHIPPED HIS .SELF

SO, THOSE ACTIONS WHICH ARE PERFORMED TO GAIN PARADISE OR FOR FEAR OF ,HELL

CANNOT BE SAID TO BE ALLAH'S WORSHIP, ALTHOUGH ALLAH HAS ORDERED THE .SAME

BECAUSE THESE ACTIONS HAVE BEEN PERFORMED OUT OF THE LOVE OF ONE'S SELF. BUT

ALLAH, ON ACCOUNT OF HIS GRACE AND NOBILITY, HAS PERMITTED HIS SERVANTS TO

PERFORM THEIR ACTIONS WITH BOTH THESE REASONS AND HAS PROMISED THEM REWARDS OF WORSHIP FOR THE SAME. BUT IT SHOULD BE BORNE IN MIND THAT THE RIGHT OF

WORSHIP IS THAT IT SHOULD BE PERFORMED WITH THE INTENTION OF ALLAH'S .LOVE AND PROXIMITY

,IMAM SADEQ (A.S.) SAYS

SURELY THE PEOPLE WORSHIP ALLAH FOR THREE REASONS: ONE GROUP" WORSHIPS HIM TO ACQUIRE HIS REWARDS AND THIS WORSHIP IS OF THE GREEDY. THE SECOND GROUP WORSHIPS HIM FOR FEAR OF HIS HELL AND THIS IS THE WORSHIP OF THE SLAVES. BUT I WORSHIP HIM BECAUSE OF MY LOVE AND ".AFFECTION FOR HIM AND THIS IS THE WORSHIP OF THE LIBERALS

(ELALUSH SHARAA'E, P. ١٢)

LET US STRIVE TO WORSHIP OUR LORD FOR HIS LOVE AND AFFECTION AND NOT FOR THE SAKE OF THE LOVE OF THE SELF, OR OUT OF CRAVING FOR THE BOUNTIES OF PARADISE OR OUT OF FEAR FOR THE PUNISHMENT OF HELL, ALTHOUGH ALLAH CAN BE WORSHIPPED EVEN BY

.THESE TWO APPROACHES

ALL PRAISE IS FOR ALLAH THE LORD OF THE WORLDS AS HE IS WORTHY AND BLESSINGS OF

.ALLAH BE ON MUHAMMAD (S.A.W.A.) AND HIS PURE, IMMACULATE OFF-SPRINGS

,(.O ALLAH! FOR THE SAKE OF MUHAMMAD (S.A.W.A.) AND THE HOLY IMAMS (A.S

.(.HASTEN THE REAPPEARANCE OF OUR BELOVED IMAM-E-ZAMANA (A.T.F.S

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

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